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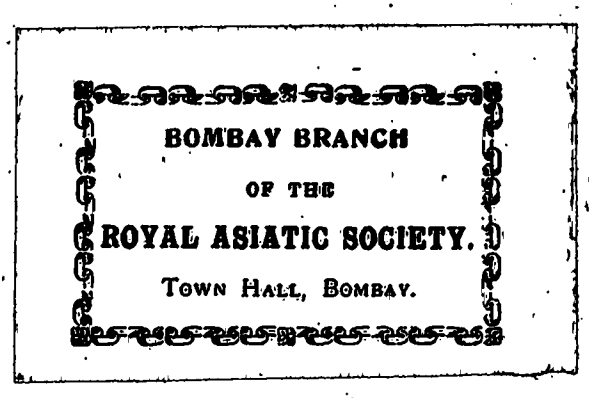

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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XXVIII.

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

SIMEON of DURHAM, an eminent English historian, and the contemporary of William of Malmsbury, lived in the twelfth century. He both studied and taught the sciences, and particularly the mathematics at Oxford, and became precentor to the church of Durham. He died probably soon after the year 1130, where his history ends. He took great pains in collecting our ancient monuments, especially in the north of England, after they had been scattered by the Danes in their devastations of that country. From these he composed a history of the kings of England from the year 616 to 1130, with some smaller historical pieces. It was continued by John, prior of Hexham, to the year 1156. This work,, and Simeon's account of the church of Durham, are printed among Twisden's "Decem Scriptores;" but of the latter a separate edition was published in 1732, 8vo, by Thomas Bedford.[1]

SIMEON, surnamed METAPHRASTES, from his having written the lives of the saints in a diffuse manner, was born of noble parents at Constantinople, in the tenth century, and was well educated, and raised himself by his merit to very high trust under the reigns of Leo, the philosopher, and Constantine Porphyrogenitus his son. It is said, that when sent on a certain occasion by the emperor to the island of Crete, which the Saracens were about to surprize, a contrary wind carried his ship to the isle of Pharos. There he met with an anchorite, who advised him to write the life of Theoctista, a female saint of Lesbos. With this he complied, and we may presume, found some pleasure

[1] Cave, vol. II.

in the undertaking, as he gradually extended his researches to the lives of an hundred and twenty other saints, which, with respect to style, are not disgraceful to a scholar, but, cardinal Bellarmin says, he describes his saints rather as what they ought to be, than as what they were. There are Latin translations of this work by Lipoman, Surius, and others, but no edition of the original Greek; and his translators are accused of having added much of a fabulous nature. Some other religious tracts of Metaphrastes are extant, and some "Annals." He died in 976 or 977.[1]

SIMLER (JOSIAS), a learned divine of the sixteenth century, who co-operated in the reformation, was born Nov. 6, 1530, at Cappell, a village near Zurich in Swisserland. His father, Peter Simler, after having been for many years a member of, and afterwards prior of the monastery there, embraced the reformed religion, became a preacher of it, and died in 1557. After being educated for some time in his father's monastery, he went to Zurich in 1544, and studied for two years under the direction of the celebrated Bullinger, who was his god-father. He removed thence to Basil, where he studied rhetoric and mathematics, and afterwards to Strasburgh, where Sturmius, Martyr, Bucer, and others of the reformers resided; but as he had no thoughts at this time of divinity as a profession, he improved himself chiefly in other branches of learning. He continued here about two years, and passed three more in visiting various universities, and hearing the lectures of the most eminent professors. In 1549, he returned home, and with such visible improvement in learning, that Gesner often employed him to lecture to his scholars, both in geometry and astronomy. In 1552 he was appointed to expound in public the New Testament, which he did with so much ability as to be greatly admired by the learned of Zurich, as well as by the English who had taken refuge there from the Marian persecution. In 1557 he was made deacon; and when Bibliander, on account of his advanced age, was declared *emeritus*, Simler was appointed to teach in his place, and was likewise colleague with Peter Martyr, who had a high opinion of him, and on his death in 1563, Simler succeeded him as professor of divinity. He filled this office with great reputation until his

[1] Leo Allatius de Simeonum Scriptis.—Vossius de Hist. Græc.—Baronii Annales.—Cave, vol. II.—Saxii Onomast.

constitution became impaired by a hereditary gout, which in his latter years interrupted his studies, and shortened his useful life. He was only forty-five when he died, July 2, 1576. He is represented as a man of a meek, placid, and affectionate temper, and although never rich, always liberal, charitable, and hospitable.

His works are very numerous, some on subjects of divinity, commentaries on the scriptures, &c. and some on the controversies most agitated in his time. He wrote also the lives of Peter Martyr, Gesner, and Bullinger, each in a thin 4to volume; published an epitome of Gesner's "Bibliotheca," 1555, fol. and was editor of some of the works of Martyr and Bullinger. To those we may add, 1. "Æthici cosmographia, Antonini Itinerarium, Rutiliani Numantiani Itinerarium, et alia varia," Basil, 1575, 12mo, with valuable scholia. 2. "Helvetiorum Respublica," often reprinted, and esteemed one of the best of that collection of little books called "Republics." 3. "Vallesiæ descriptionis libri duo, et de Alpibus commentarius," 1574, 8vo. 4. "Vocabularia rei nummariæ ponderum et mensurarum, Gr. Lat. Heb. Arab. ex diversis autoribus collecta," Tiguri, 1584, 8vo, &c. &c.[1]

SIMMONS (SAMUEL FOART), a late learned physician, and physician extraordinary to the king, was born March 17, 1750, at Sandwich, in Kent, where his father, who followed the profession of the law, was so respected, that, at the coronation of their present majesties, he was deputed by the cinque ports one of their barons to support the king's canopy, according to ancient custom. His mother, whose maiden name was Foart, and whose family was likewise of Sandwich, died when he was an infant. He was educated at a seminary in France, where he not only improved himself in the learned languages, but acquired such a perfect knowledge of the French tongue, as to be able to write and speak it with the same facility as his own. He pursued his medical studies for nearly three years at Edinburgh, and afterwards went to Holland, and studied during a season at Leyden, where he was admitted to the degree of doctor of physic: he chose the measles for the subject of his inaugural discourse, which he inscribed to Cullen, and to Gaubius, both of whom had shewn him particular regard. After taking his degree at

[1] Melchior Adam.—Bezæ Icones.—Niceron, vol. XXVIII.

Leyden, he visited and became acquainted with professor Camper in Friesland, who had at that time one of the finest anatomical museums in Europe. From thence he proceeded to Aix-la-Chapelle and the Spa, and afterwards visited different parts of Germany; stopped for some time at the principal universities; and wherever he went cultivated the acquaintance of learned men, especially those of his own profession, in which he was ever anxious to improve himself. At Berne, in Switzerland, he became known to the celebrated Haller, who afterwards ranked him among his friends and correspondents. He came to reside in London towards the close of 1778, being then in his 28th year, and was admitted a member of the College of Physicians, and was elected a fellow of the Royal Society 1779, and of the Society of Antiquaries 1791, as he had been before of different foreign academies at Nantz, Montpellier, and Madrid: he was afterwards admitted an honorary member of the Literary and Philosophical Society at Manchester, and of the Royal Society of Medicine at Paris, at which place he was elected one of the Associés Etrangers de l'Ecole de Medicine; and in 1807, Correspondant de la Premiere Classe de l'Institut Imperial. Previous to 1778, he had written an elementary work on Anatomy, which was greatly enlarged and improved in its second edition, 1781: and he had communicated to the Royal Society the History of a curious case, which was afterwards published in their Transactions, "Phil. Trans." vol. LXIV. He became also the sole editor of the London "Medical Journal;" a work which, after going through several volumes, was resumed under the title of "Medical Facts and Observations:" these two works have ever been distinguished for their correctness, their judicious arrangement, and their candour. About this time he published an account of the Tape-worm, in which he made known the specific for this disease, purchased by the king of France. This account has been enlarged in a subsequent edition.—He likewise distinguished himself by a practical work on "Consumptions," which, at the time, became the means of introducing him to considerable practice in pulmonary complaints. In 1780, he was elected physician to the Westminster General Dispensary; a situation he held for many years, and which afforded him ample scope for observation and experience in the knowledge of disease. These opportunities he did not neglect; and though,

from his appointment soon after to St. Luke's Hospital, he was led to decline general practice, and to attach himself more particularly to the diseases of the mind, he still continued to communicate to the publick such facts and remarks as he considered likely to promote the extension of any branch of professional science. With this view, he published some remarks on the treatment of Hydrocephalus internus ("Med. Comment. of Edinburgh, vol. V."), and in the same work a case of Ulceration of the Œsophagus and Ossification of the Heart. He wrote also an account of a species of Hydrocephalus, which sometimes takes place in cases of Mania (London Med. Journal, vol. VI.) and an account of the Epidemic Catarrh of the year 1788, vol. IX. He had given an account also of the "Life of Dr. William Hunter," with whom he was personally acquainted, a work abounding in interesting anecdote, and displaying an ingenuous and impartial review of the writings and discoveries of that illustrious anatomist.—From the time of his being elected physician to St. Luke's Hospital to the period of his death, he devoted himself, nearly exclusively, to the care and treatment of Insanity; and his skill in this melancholy department of human disease, became so generally acknowledged, that few, if any, could be considered his superiors. In the year 1803, it was deemed expedient to have recourse to Dr. Simmons, to alleviate the mournful malady of his sovereign, of whom he had the care for nearly six months, assisted by his son: the result was as favourable as the public could have wished; and on taking their leave, his majesty was pleased to confer a public testimony of his approbation, by appointing Dr. Simmons one of his physicians extraordinary, which took place in May 1804.—In the unfortunate relapse, which occurred in 1811, Dr. Simmons again attended; and, in conjunction with the other physicians, suggested those remedies and plans which seemed most likely to effect a cure. In February of that year he resigned the office of physician to St. Luke's, in a very elegant letter, in which he assigned his age and state of health as the reasons for his resignation. The governors were so sensible of the value of his past services, and the respect due to him, as immediately to elect him a governor of the charity. They also proposed his being one of the committee; and, expressly on his account, created the office of Consulting Physician, in order to have the advantage of

his opinion, not merely in the medical arrangement, but in the domestic œconomy of the hospital.—His last illness began on the evening of the 10th of April, 1813, when he was seized with sickness, and a violent vomiting of bile, accompanied with a prostration of strength so sudden, and so severe, that on the second day of the attack he was barely able to stand; and a dissolution of the powers of life seeming to be rapidly coming on, he prepared for his departure with methodical accuracy, anticipated the event with great calmness, and, on the evening of the 23d of the same month, expired in the arms of his son. He was buried May 2, at Sandwich in Kent, and, according to the directions expressed in his will, his remains were deposited in a vault in the church-yard of St. Clement, next to those of his mother.—In private life, Dr. Simmons was punctiliously correct in all his dealings; mild and unassuming in his manners, and of rather retired habits, passing his time chiefly in his study and in his professional avocations. He was one of the earliest proprietors of the Royal Institution; and, in 1806, became an hereditary governor of the British Institution for the promotion of the Fine Arts. He has left one son, who is unmarried, and a widow, to deplore his loss.[1]

SIMMONS. See SYMONDS.

SIMON (RICHARD), a French critic and divine of great learning, was born at Dieppe, May 13, 1638, and commenced his studies among the priests of the oratory, whom he quitted for some time, and went to Paris, where he applied himself to divinity, and made a great progress in Oriental learning, for which he had always a particular turn. About the end of 1662, he returned to the oratory, and became a priest of it. On the death of father Bourgouin, general of this congregation, some cause of displeasure inclined him to leave them, and join the society of the Jesuits; but from this he was diverted by the persuasions of father Bertad, the superior of the oratory. He was then sent to the college of Juilly, in the diocese of Meaux, to teach philosophy; but other business occurring, he was ordered to go to Paris. In the library of the oratory there was a valuable collection of Oriental books, of which Simon was employed to make a catalogue, which he executed with great skill, and perused at the same time

[1] Gent. Mag. vol. LXXXIII.

those treasures with great avidity. M. de Lamoignon, first president of the parliament of Paris, meeting with him one day in the library, was so pleased with his conversation, that he requested of Senault, the new general of the oratory, that he might be permitted to remain in Paris; but this being unaccompanied by any advantages, Simon, who had much of an independent spirit, petitioned to go back to Juilly, to teach philosophy, as before. He accordingly arrived there in 1668, and, in 1670, his first publication appeared, a defence of the Jews against the accusation of having murdered a Christian child, "Factum pour les Juifs de Metz," &c. In the following year, with a view to shew that the opinion of the Greek church is not materially different from that of the church of Rome, with respect to the sacrament, he published "Fides Ecclesiæ Orientalis, seu Gabrielis Metropolitæ Philadelphiensis opuscula, cum interpretatione Latina et notis," Paris, 1671, quarto, reprinted 1686. When the first volume of the "Perpetuity of the faith respecting the Eucharist" appeared, our author, who from his youth was an original, if not always a just thinker, expressed some opinions on that work, and on the subject, which involved him in a controversy with the gentlemen of Port-Royal; and this seems to have laid the foundation of the opposition he afterwards met with from the learned of his own communion. His next publication came out under the name of Recared Simeon (for he often used fictitious names), and was a translation from Leo of Modena, entitled "Ceremonies et Coutumes qui s'observent aujourdui parmi les Juifs," &c. 1674, 12mo. This was republished in 1681, under the name of the Sieur de Semonville; with the addition of a "Comparison between the ceremonies of the Jews and the discipline of the church." In this edition, and perhaps in the subsequent ones of 1682 and 1684, the reader will find a great number of parentheses and crotchets, which Bayle thus accounts for: The work having been submitted in MS. to M. Perot, a doctor of the Sorbonne, for examination, he added some passages, which the author being obliged to retain, and yet unwilling that they should pass for his own, inclosed in crotchets; but had afterwards to complain, that the printers, who were not in the secret, had omitted some of these. In 1675, Simon published a "Voyage du Mont-Liban," from the Italian of Dandini, with notes; and, about the same time, a "Factum du Prince de Neubourg,

abbé de Feschamps, contre les religieux de cette abbay;" and, as was usual with him, took an opportunity to attack the Benedictines.

But the first work of importance which he published, and that which rendered him most famous, was his "Critical History of the Old Testament," which appeared in 1678, but was immediately suppressed by the Messieurs du Port Royal; who alleged, that it contained things false and dangerous to religion and the church. It was reprinted the year after, and was so much admired for excellent learning and admirable criticism, that it became an object of attention to foreigners; and was published, in Latin, at Amsterdam 1681, and in English at London 1682, by R. H. i. e. R. Hampden (son of the celebrated John Hampden), who, we are told, declared on his death-bed, that father Simon's works had made him a sceptic.

After the publication of his "Critical History," he left the congregation of the Oratory, and went to Bolleville, a village in the pais de Caux, of which he had been curate from 1676, but resigning this office in 1682, removed for a short time to Dieppe, and thence again to Paris, to renew his studies, and make arrangements for the publication of some other works. In the mean time, as the Paris edition of his "Critical History" had been suppressed, it was reprinted at Amsterdam, by the Elzevirs, but from a very incorrect transcript. One more correct, and indeed the best, was printed at Rotterdam in 1685, with a "General Apology," &c. It then produced a controversy with many eminent protestant divines, Le Clerc, Jurieu, Isaac Vossius, and others.

In 1684 he published, at Francfort, "Histoire de l'Origine et du Progrès des Revenus Ecclesiastiques," or, "The History of the Rise and Progress of Ecclesiastical Revenues," under the name of Jerome a Costa. A second edition of it, with great additions, was printed at Francfort, 1709, in 2 vols. 12mo. In 1684 he published, at London, "Disquisitiones Criticæ de variis per diversa loca et tempora Bibliorum Editionibus," &c. and in the same year, at the same place, appeared an English translation of it, with this title, "Critical Enquiries into the various editions of the Bible, printed in divers places and at several times, together with animadversions upon a small treatise of Dr. Isaac Vossius concerning the oracles of the Sibyls." There is his usual display of learning in this

piece, which may be considered as an abridgment of his "Critical History of the Old Testament." In 1686, he published an answer to Le Clerc, who had criticised his work the year before; and, upon Le Clerc's replying in 1686, another in 1687, both under the name of the Prior of Bolleville, at which place he then resided.

In 1688 he published at Francfort, under the name of John Reuchlin, "Dissertation Critique sur la Nouvelle Bibliotheque des Auteurs Ecclésiastiques par Du Pin, &c." in which he supports with great spirit some principles in his "Critical History of the Old Testament," which had been controverted by Du Pin. In 1689 came out his "Histoire Critique du Texte du Nouveau Testament," an English version of which was published the same year at London; in 1690, "Histoire Critique des versions du Nouveau Testament;" in 1693, "Histoire Critique des principaux Commentateurs du Nouveau Testament;" in all which, as indeed in every thing else he wrote, there appears great acuteness, and great learning, with, however, an unfortunate propensity to singularities and novelties of opinion, and too much contempt for those who differed from him, and in this last work he has perhaps unsettled more than he has settled. In 1702 he published a French translation of the New Testament, with critical remarks, in 2 vols. 8vo: which was censured by cardinal de Noailles, and Bossuet, bishop of Meaux. In 1714, was published at Amsterdam, in 2 vols. 12mo, "Nouvelle Bibliotheque Choisie," or, "A new select library, which points out the good books in various kinds of literature, and the use to be made of them;" but this must be reckoned a posthumous work; for Simon died at Dieppe in April 1712, in his seventy-fourth year, and was buried in St. James's church.

He was the author and editor of other things, but they were less considerable: it is sufficient to have mentioned his principal works. He bequeathed to the library of the cathedral of Rouen a great number of his manuscript works, many printed books enriched by his manuscript notes, and a valuable collection of books in all the learned languages. He was unquestionably a man of great learning and acuteness; but a love of controversy, in all its bitterness, rendered him almost equally obnoxious to protestants and papists, yet there is evidence enough in his works to prove that he contributed in no small degree to weaken the au-

thority and pretensions of his own church, and to strengthen the opinions of its adversaries.[1]

SIMONIDES, a Grecian poet, wit, and somewhat of a philosopher, was born in the 55th olympiad, or 558 B. C. and is said to have died in his ninetieth year. He was a native of Ceos, one of the Cyclades, in the neighbourhood of Attica, and became the preceptor of Pindar. Both Plato and Cicero speak of him, not only as a good poet and musician, but also as a man of wisdom and virtue. His lengthened life gave him an opportunity of knowing a great number of the first characters in antiquity, with whom he was in some measure connected. Fabricius informs us that he was contemporary, and in friendship with Pittacus of Mitylene, Hipparchus, tyrant of Athens, Pausanias, king of Sparta; Hiero, tyrant of Syracuse: also with Themistocles, and with Aleuades, king of Thessaly. Xenophon, in his dialogue upon tyranny, makes him one of the interlocutors. His famous answer to Hiero, as recorded by Cicero, has been often quoted as a proof, not only of his wisdom, but his piety. When Hiero asked of him a definition of God, he requested a day to consider of it; when this was expired, he doubled the time, and thus he did repeatedly, till the monarch desired to know his reason for this proceeding: "It is," said he, "because the longer I reflect on the question, the more difficult it appears to be."

In his old age, perhaps from seeing the respect which money procured to such as had lost the charms of youth, and the power of attaching mankind by other means, he became somewhat mercenary and avaricious. He was frequently employed by the victors at the games to write panegyrics and odes in their praise, before his pupil Pindar had exercised his talents in their behalf; but Simonides would never gratify their vanity in this particular, till he had first tied them down to a stipulated sum for his trouble: and, upon being upbraided for his meanness, he said that he had two coffers, in one of which he had, for many years, put his pecuniary rewards; the other was for honours, verbal thanks, and promises; that the first was pretty well filled, but the last remained always empty. And he made no scruple to confess, in his old age, that of all the enjoyments of life, the love of money was the only one of which time had not deprived him. He was of course frequently reproached with this vice, but always defended himself

[1] Moreri.—Niceron, vol. I.—Dict. Hist.

with good humour. Upon being asked by Hiero's queen, whether it was most desirable to be learned or rich, he answered that it was far better to be rich; for the learned were always dependent on the rich, and waiting at their doors; whereas he never saw rich men at the doors of the learned. When he was accused of being so sordid as to sell part of the provisions with which his table was furnished by Hiero, he said he had done it, in order, "to display to the world the magnificence of that prince, and his own frugality." To others he said, that his reason for accumulating wealth was, that "he would rather leave money to his enemies, after death, than be troublesome to his friends when living."

He obtained the prize in poetry at the public games when he was eighty years old. According to Suidas, he added four letters to the Greek alphabet: and Pliny assigns to him the eighth string of the lyre; but these claims are disputed by the learned. Among the numerous poetical productions, of which, according to Fabricius, antiquity has made him the author, were his many songs of victory and triumph, for athletic conquerors at the public games. He is likewise said to have gained there, himself, the prize in elegiac poetry, when Æschylus was his competitor. His poetry was so tender and plaintive, that he acquired the cognomen of Meliceutes, i. e. sweet as honey, and the tearful eye of his muse was proverbial. Dr. Warton, who has an elegant paper in the ADVENTURER (No. 89) partly on the merits of this poet, remarks that he was celebrated by the ancients for the sweetness, correctness, and purity of his style, and his irresistible skill in moving the passions. Dionysius places him among those polished writers, who excel in a smooth volubility, and flow on, like plenteous and perennial rivers, in a course of even and uninterrupted harmony. Addison has an ingenious paper on Simonides' "Characters of Women," in the Spectator (No. 209). This considerable fragment of Simonides, preserved by Stobæus, was published in Greek by Kohler, at Gottingen, 1781, 8vo, and he also published the Latin only, in 1789, to which professor Heyne prefixed a letter on the condition of women in ancient Greece. Simonides's fragments of poetry are in Stephens's Pindar, 1560, and other editions of the ancient lyric poets.[1]

[1] Fabric. Bibl. Græc.—Burney's Hist. of Music, vol. I.—Hist. de Simonide, by M. de Boissy, 1755, 8vo.—Saxii Onomast.

SIMPLICIUS, an ancient philosopher of the sixth century, was a native of Cilicia, a disciple of Ammonius, the peripatetic, and endeavoured to unite the Platonic and Stoic doctrines with the peripatetic. Distrusting his situation under the emperor Justinian, he went to Cosroes king of the Persians: but returned to Athens, after it had been stipulated in a truce between the Persians and the Romans, A. D. 549, that he and his friends should live quietly and securely upon what was their own, and not be compelled by the Christians to depart from the religion of their ancestors. From his wish to unite discordant sects, he is called by a modern (Peter Petit) "omnium veterum philosophorum coagulum." He wrote commentaries upon several of Aristotle's works, once thought to be valuable in themselves, but now consulted only for some curious fragments of ancient philosophers preserved in them. Of these there are three Aldine editions, 1526 and 1527. But, of all his productions, some of which are lost, at least unpublished, his "Commentary upon Epictetus" has obtained most reputation. Fabricius is of opinion, that there is nothing in Pagan antiquity better calculated to form the manners, or to give juster ideas of a Divine Providence. It has been several times printed in Greek and Latin, particularly at Leyden, 1639, in 4to, and at London, in 1670, in 8vo. Dacier published a French translation of it at Paris, 1715, 12mo; and Dr. George Stanhope an English one at London, 1704, 8vo.[1]

SIMPSON (EDWARD), a learned English divine, the son of Edward Simpson, rector of Tottenham, was born there in May 1578. His father taught him the rudiments of Latin, and when he had attained the age of fourteen, placed him at Westminster school, where he was under the celebrated Camden for four years, at the expiration of which, in 1596, he was elected to Trinity-college, Cambridge. In 1600 he took his degree of A. B. and next year was admitted fellow of his college. In 1603 he was admitted to his master's degree, and in 1610 to that of bachelor of divinity. In 1611 he went into the family of sir Moyle Finch, knt. of Kent, as chaplain, and remained four years in that station, until the death of his patron, whose funeral sermon he preached. He then returned to the university, and had a church in Cambridge for three years,

[1] Fabric. Bibl. Græc.—Brucker.—Saxii Onomast.

and in 1618, by the interest of the viscountess Maidstone, relict of sir Moyle Finch, he was presented to the rectory of Eastling. He then took his degree of doctor of divinity, and was made prebendary of Coringham. Being now at his ease, he devoted much of his time to study, and published at Cambridge, his "Mosaica; sive Chronici historiam Catholicam complectentis, Pars Prima, in qua res antiquissimæ ab orbe condito ad Mosis obitum chronologicè digestæ continentur," 1636, 4to. This, although his first, is the least polished of all his works. Afterwards he undertook his "Chronicon Catholicum ab exordio mundi," but did not live to publish it. He died in 1651, aged seventy-three, without any apparent disorder, his departure more resembling the quietness of falling asleep. He is represented as a man of an erect and comely appearance, and of a healthful, though not robust constitution. He was twice married.

His "Chronicon, &c." was published at Oxford in 1652, with a Latin life prefixed, and was reprinted by the eminent critic Peter Wesseling. Dr. Reynolds, afterwards bishop of Norwich, in his license for the press, speaks of it as "egregium et absolutissimum opus, summa industria, omnigena eruditione, magno judicio, et multorum annorum vigiliis productum." His other works were, 1. "Positive divinity in three parts, containing an exposition of the Creed, Lord's Prayer, and decalogue, &c." 2. "The knowledge of Christ, in two Treatises." 3. "A Treatise concerning God's Providence in regard of Evil or Sin." 4. "The Doctrine of Regeneration, delivered in a Sermon on John iii. 6," and defended in a "Declaration." 5. "Tractatus de Justificatione." 6. "Notæ selectiores in Horatium." 7. "Prælectiones in Persii Satyras." 8. "Anglicanæ linguæ vocabularium Etymologicum." 9. "Sanctæ linguæ soboles." 10. "Dii gentium, sive nominum, quibus deos suos Ethnici appellabant explicatio."[1]

SIMPSON (Thomas), professor of mathematics in the king's academy at Woolwich, fellow of the Royal Society, and member of the royal academy at Stockholm, was born at Market-Bosworth, in Leicestershire, Aug. 20, 1710. His father was a stuff-weaver in that town: and, though in tolerable circumstances, yet, intending to bring up his son to his own business, he took so little care of his edu-

[1] Life as above.—Cole's MS Athenæ in Brit. Mus.—Lloyd's Memoirs, fol.—Plume's Life of Hacket, p. vi.

cation, that he was only taught English. But nature had furnished him with talents and a genius for far other pursuits, which led him afterwards to the highest rank in the mathematical and philosophical sciences.

Young Simpson very soon gave indications of his turn for study in general, by eagerly reading all books he could meet with, teaching himself to write, and embracing every opportunity he could find of deriving knowledge from other persons. His father observing him thus to neglect his business, by spending his time in reading what he thought useless books, and following other such like pursuits, used all his endeavours to check his proceedings, and to induce him to follow his profession with steadiness and better effect. But after many struggles for this purpose, the differences thus produced between them at length rose to such a height, that our author quitted his father's house entirely.

Upon this occasion he repaired to Nuneaton, a town at a small distance from Bosworth, where he went to lodge at the house of a taylor's widow, of the name of Swinfield; who had been left with two children, a daughter and a son, by her husband, of whom the son, who was the younger, being but about two years older than Simpson, had become his intimate friend and companion. And here he continued some time, working at his trade, and improving his knowledge by reading such books as he could procure.

Among several other circumstances which, long before this, gave occasion to shew our author's early thirst for knowledge, as well as proving a fresh incitement to acquire it, was that of a large solar eclipse, which took place on the 11th day of May, 1724. This phenomenon, so awful to many who are ignorant of the cause of it, struck the mind of young Simpson with a strong curiosity to discover the reason of it, and to be able to predict the like surprising events. It was, however, several years before he could obtain his desire, which at length was gratified by the following accident. After he been some time at Mrs. Swinfield's, at Nuneaton, a travelling pedlar came that way, and took a lodging at the same house, according to his usual custom. This man, to his profession of an itinerant merchant, had joined the more profitable one of a fortune-teller, which he performed by means of judicial astrology. Every one knows with what regard persons of such a cast are treated by the inhabitants of country villages; it can-

not be surprising therefore that an untutored lad of nineteen should look upon this man as a prodigy, and, regarding him in this light, should endeavour to ingratiate himself into his favour; in which he succeeded so well, that the sage was no less taken with the quick natural parts and genius of his new acquaintance. The pedlar, intending a journey to Bristol fair, left in the hands of young Simpson an old edition of Cocker's Arithmetic, to which was subjoined a short Appendix on Algebra, and a book upon Genitures, by Partridge the almanac maker. These books he had perused to so good purpose during the absence of his friend, as to excite his amazement upon his return: in consequence of which he set himself about erecting a genethliacal type, in order to a presage of Thomas's future fortune. The position of the heavens the wizard having very maturely considered, "secundum artem," pronounced with much confidence, that "within two years time Simpson would turn out a greater man than himself!"

It was not long after this, that Simpson, being pretty well qualified to erect a figure himself by the advice of his friend, make an open profession of casting nativities, and was so successful, that he quite neglected weaving, and soon became the oracle of Bosworth and its environs. Scarcely a courtship advanced to a match, or a bargain to a sale, without the parties previously consulting the infallible Simpson about the consequences. Helping persons to stolen goods he always declared above his match; and that, as to life and death, he had no power. Together with his astrology, he had furnished himself with arithmetic, algebra, and geometry, sufficient to qualify him for looking into the "Ladies Diary" (of which he had afterwards the direction), by which he came to understand, that there was still a higher branch of mathematical knowledge than any he had been yet acquainted with; and this was the method of fluxions. But he was altogether at a loss to discover any English author who had written on the subject, except Mr. Hayes; and his work, being a folio and rather scarce, exceeded his ability of purchasing. An acquaintance, however, lent him Stone's Fluxions, which is a translation of De l'Hospital's "Analyse des infinitement petits:" and by this one book, and his own penetrating talents, he was enabled, in a very few years, to compose a much more accurate treatise on that subject than any that had before appeared in our language. In

the mean time an unfortunate event involved him in a deal of trouble. Having undertaken to raise the devil, in order to answer certain questions to a young woman, who consulted him respecting her sweetheart, then absent at sea, the credulous girl was so frightened on the appearance of a man from beneath some straw, who represented the devil, that she fell into violent fits, from which she was with difficulty recovered, and which for a considerable time threatened insanity or fatuity. In consequence of this exertion of his art, he was obliged to leave the place, and he removed to Derby, where he remained a few years, working at his trade by day, and instructing pupils in the evening. It would seem that Simpson had an early turn for versifying, both from the circumstance of a song written here in favour of the Cavendish family, on occasion of the parliamentary election at that place, in 1733; and from his first two mathematical questions that were published in the "Ladies Diary," which were both in a set of verses, not ill written for the occasion. These were printed in the Diary for 1736, and therefore must at latest have been written in 1735. These two questions, being at that time pretty difficult ones, shew the great progress he had even then made in the mathematics; and from an expression in the first of them, viz. where he mentions his residence as being in latitude 52°, it appears he was not then come up to London, though he must have done so very soon after.

After, however, he took leave of astrology and its emoluments, he was driven to hardships for the subsistence of his family, having married the taylor's widow with two children, who soon brought him two more. He, therefore, came up to London in 1735 or 1736, and for some time wrought at his business in Spitalfields, and taught mathematics when he had any spare time. His industry soon became so productive, that he was enabled to bring up his wife and children to settle in London. The number of his scholars increasing, and his abilities becoming in some measure known to the public, he issued proposals for publishing, by subscription, "A new Treatise of Fluxions, wherein the Direct and Inverse Method are demonstrated after a new, clear, and concise manner; with their application to Physics and Astronomy. Also the Doctrine of infinite Series and reverting Series universally and amply explained; fluxionary and exponential Equations solved," &c. When he first proposed his intentions of publishing

such a work, he did not know of any English book founded on the true principles of fluxions, that contained any thing material, especially the practical part; and, though some progress had been made by several learned and ingenious gentlemen, the principles were nevertheless left obscure and defective, and all that had been done by any of them in "infinite series" very inconsiderable. The book was not published till 1737, 4to; the author having been frequently interrupted from furnishing the press so fast as he could have wished, through his unavoidable attention to his pupils for his immediate support. In 1740 he published "A Treatise on the Nature and Laws of Chance," in 4to; to which are annexed full and clear Investigations of two important Problems added in the second edition of Mr. De Moivre's "Book on Chances, and two new Methods for summing of Series." His next performance was, "Essays on several curious and useful subjects in speculative and mixed Mathematics. Dedicated to Francis Blake, esq. since fellow of the Royal Society, and his very good Friend and Patron," 1740, 4to. Soon after the publication of this book he was chosen a member of the Royal Academy at Stockholm. Our author's next work appeared in 1742, 8vo, "The Doctrine of Annuities and Reversions deduced from general and evident Principles: with useful Tables, shewing the values of single and joint lives, &c. at different rates of interest," &c. This, in 1743, was followed by "An Appendix, containing some Remarks on a late Book on the same subject (by Mr. Abr. De Moivre, F. R. S.) with answers to some personal and malignant representations in the Preface thereof." To this De Moivre never thought fit to reply. In 1743 he published also "Mathematical Dissertations on a variety of Physical and Analytical subjects," 4to. This work he dedicated to Martin Folkes, esq. president of the Royal Society. His next book was, "A Treatise of Algebra, wherein the fundamental principles are fully and clearly demonstrated, and applied to the solution of a variety of problems." To which he added, "The Construction of a great number of geometrical Problems, with the method of resolving them numerically." This work was designed for the use of young beginners; inscribed to William Jones, esq. F. R. S. and printed in 1745, 8vo. A new edition appeared in 1755, with additions and improvements. This is dedicated to James earl of Morton, F. R. S. Mr. Jones being dead; and

there was a sixth edition in 1790. His next work was, "Elements of Geometry, with their application to Mensuration of Superficies and Solids, to the determination of Maxima and Minima, and to the construction of a great variety of Geometrical Problems," 1747, 8vo, reprinted in 1760, with large alterations and additions, designed for young beginners; particularly for the gentlemen at the king's academy at Woolwich, and dedicated to Charles Frederick, esq. surveyor-general of the ordnance; and other editions have appeared since *. In 1748 came out his "Trigonometry, Plane and Spherical, with the construction and application of Logarithms," 8vo. This little book contains several things new and useful. In 1750 appeared in 2 vols. 8vo, "The doctrine and application of Fluxions, containing, besides what is common on the subject, a number of new improvements in the Theory, and the solution of a variety of new and very interesting Problems, in different branches of the Mathematics." In the preface the author offers this to the world as a new book rather than a second edition of that published in 1737; in which he acknowledges, that, besides errors of the press, there are several obscurities and defects, for want of experience, in his first attempt. This work is dedicated to George earl of Macclesfield. In 1752 appeared in 8vo, "Select Exercises for young proficients in Mathematics," dedicated to John Bacon, esq. F. R. S. His "Miscellaneous Tracts," printed in 1757, 4to, was his last legacy to the public; a most valuable bequest, whether we consider the dignity and importance of the subjects, or his sublime and accurate manner of treating them. These are inscribed to the earl of Macclesfield, and are ably analyzed in Dr. Hutton's Dictionary.

Besides the foregoing, which are the whole of the regular books or treatises that were published by Mr. Simpson,

* Mr. Simpson met with some trouble and vexation in consequence of the first edition of his Geometry. First, from some reflections made upon it, as to the accuracy of certain parts of it, by Dr. Robert Simson, the learned professor of mathematics in the university of Glasgow, in the notes subjoined to his edition of Euclid's Elements. This brought an answer to those remarks from Mr. Simpson, in the notes added to the second edition as above; to some parts of which Dr. Simson again replied in his notes on the next edition of the said Elements of Euclid. The second was by an illiberal charge of having stolen his Elements from Mr. Muller, the professor of fortification and artillery at the same academy at Woolwich where our author was professor of geometry and mathematics. This charge was made at the end of the preface to Mr. Muller's Elements of Mathematics, in two volumes, printed in 1748; which was fully refuted by Mr. Simpson in the preface to the second edition of his Geometry.

he wrote several papers which were read at the meetings of the Royal Society, and printed in their Transactions; but as most, if not all of them, were afterwards inserted, with alterations or additions, in his printed volumes, it is needless to take any farther notice of them here. He also proposed, and resolved many questions in the "Ladies Diaries," &c.; sometimes under his own name, as in 1735 and 1736; and sometimes under feigned or fictitious names; such as, it is thought, Hurlothrumbo, Kubernetes, Patrick O'Cavenah, Marmaduke Hodgson, Anthony Shallow, esq. and probably several others; see the Diaries for 1735, 36, 42, 43, 53, 54, 55, 56, 57, 58, 59, and 60. Mr. Simpson was also the editor or compiler of the Diaries from 1754 till 1760, both inclusive, during which time he raised that work to the highest degree of respect. He was succeeded in the editorship by Mr. Edw. Rollinson.

It has also been commonly supposed that he was the real editor of, or had a principal share in, two other periodical works of a miscellaneous mathematical nature; viz. the "Mathematician," and "Turner's Mathematical Exercises," two volumes, in 8vo, which came out in periodical numbers, in 1750 and 1751, &c. The latter of these seems especially to have been set on foot to afford a proper place for exposing the errors and absurdities of Mr. Robert Heath, the then conductor of the "Ladies Diary" and the "Palladium;" and which controversy between them ended in the disgrace of Mr. Heath, and expulsion from his office of editor to the "Ladies Diary," and the substitution of Mr. Simpson in his stead, in 1753.

In 1760, when the plans proposed for erecting a new bridge at Blackfriars were in agitation, Mr. Simpson, among other gentlemen, was consulted upon the best form for the arches, by the New-bridge Committee. Upon this occasion he gave a preference to the semicircular form; and, besides his report to the Committee, some letters also appeared, by himself and others, on the same subject, in the public newspapers, particularly in the Daily Advertiser, and in Lloyd's Evening Post, which were collected in the Gentleman's Magazine for that year. It is probable that this reference to him, induced him to turn his thoughts more seriously to this subject, so as to form the design of composing a regular treatise upon it; for his family often informed Dr. Hutton, that he laboured hard upon this work for some time before his death, and was very anxious to

have completed it, frequently remarking to them, that when published, it would procure him more credit than any of his former publications. But he lived not to put the finishing hand to it. Whatever he wrote upon this subject, probably fell, together with all his other remaining papers, into the hands of major Henry Watson, of the engineers, in the service of the India company, being in all a large chest full of papers. This gentleman had been a pupil of Mr. Simpson's, and had lodged in his house. After Mr. Simpson's death, Mr. Watson prevailed upon the widow to let him have the papers, promising either to give her a sum of money for them, or else to print and publish them for her benefit. But neither of these was ever done; this gentleman always declaring, when urged on this point by Dr. Hutton and others, that no use could be made of any of the papers, owing to the very imperfect state in which he said they were left. And yet he persisted in his refusal to give them up again.

Through the interest and solicitations of William Jones, esq. he was, in 1743, appointed professor of mathematics, then vacant by the death of Mr. Derham, in the Royal academy at Woolwich; his warrant bearing date August 25th. And in 1745 he was admitted a fellow of the Royal Society, having been proposed as a candidate by Martin Folkes, esq. president, William Jones, esq. Mr. George Graham, and Mr. John Machin, secretary; all very eminent mathematicians. The president and council, in consideration of his very moderate circumstances, were pleased to excuse his admission fees, and likewise his giving bond for the settled future payments.

At the academy he exerted his faculties to the utmost, in instructing the pupils who were the immediate objects of his duty, as well as others, whom the superior officers of the ordnance permitted to be boarded and lodged in his house. In his manner of teaching, he had a peculiar and happy address; a certain dignity and perspicuity, tempered with such a degree of mildness, as engaged both the attention, esteem, and friendship of his scholars; of which the good of the service, as well as of the community, was a necessary consequence.

In the latter stage of his existence, when his life was in danger, exercise and a proper regimen were prescribed him, but to little purpose; for he sunk gradually into such a lowness of spirits as seemed to injure his mental faculties, and at

last rendered him incapable of performing his duty, or even of reading the letters of his friends; and so trifling an accident as the dropping of a tea-cup would flurry him as much as if a house had tumbled down. The physicians advised his native air for his recovery; and, Feb. 1761, he set out, with much reluctance (believing he should never return), for Bosworth, along with some relations. The journey fatigued him to such a degree, that upon his arrival, he betook himself to his chamber, where he died, May 14, in his fifty-first year.

He left a widow and a son and a daughter; the former an officer in the royal regiment of artillery. The king, at the instance of lord Ligonier, in consideration of Mr. Simpson's great merits, granted a pension to his widow, together with handsome apartments adjoining to the academy; a favour never conferred on any before. His widow died at Woolwich Dec. 19, 1782, aged one hundred and two.[1]

SIMSON (Robert), an eminent mathematician, was the eldest son of Mr. John Simson, of Kirton-hall in Ayrshire, and was born Oct. 14, 1687. Being intended for the church, he was sent to the university of Glasgow in 1701, where he made great progress in classical learning and the sciences, and also contracted a fondness for the study of geometry, although at this time, from a temporary cause, no mathematical lectures were given in the college. Having procured a copy of Euclid's Elements, with the aid only of a few preliminary explanations from some more advanced students, he soon came to understand them, and laid the foundation of his future eminence. He did not, however, neglect the other sciences then taught in college, but in proceeding through the regular course of academic study, acquired that variety of knowledge which was visible in his conversation throughout life. In the mean time his reputation as a mathematician became so high, that in 1710, when only twenty-two years of age, the members of the college voluntarily made him an offer of the mathematical chair, in which a vacancy in a short time was expected to take place. From his natural modesty, however, he felt much reluctance, at so early an age to advance abruptly from the state of a student, to that of a professor in the same college, and therefore solicited permission to spend

[1] Gent. Mag. vol. LIII.—Hutton's Dictionary.—Nichols's Leicestershire.

one year at least in London. Being indulged in this, he proceeded to the metropolis, and there diligently employed himself in improving his mathematical knowledge. He also enjoyed the opportunity of forming an acquaintance with some eminent mathematicians of that day, particularly Mr. Jones, Mr. Caswell, Dr. Jurin, and Mr. Ditton. With the latter, indeed, who was then mathematical master of Christ's Hospital, and well esteemed for his learning, &c. he was more particularly connected. It appears from Mr. Simson's own account, in his letter, dated London, Nov. 1710, that he expected to have had an assistant in his studies chosen by Mr. Caswell; but, from some mistake, it was omitted, and Mr. Simson himself applied to Mr. Ditton. He went to him not as a scholar (his own words), but to have general information and advice about his mathematical studies. Mr. Caswell afterwards mentioned to Mr. Simson that he meant to have procured Mr. Jones's assistance, if he had not been engaged.

When the vacancy in the professorship of mathematics at Glasgow did occur, in the following year, by the resignation of Dr. Robert Sinclair, or Sinclare (a descendant or other relative probably of Mr. George Sinclare, who died in that office in 1696), the university, while Mr. Simson was still in London, appointed him to fill it; and the minute of election, which is dated March 11, 1711, concluded with this very proper condition, "That they will admit the said Mr. Robert Simson, providing always, that he give satisfactory proof of his skill in mathematics, previous to his admission." He returned to Glasgow before the ensuing session of the college, and having gone through the form of a trial, by resolving a geometrical problem proposed to him, and also by giving "a satisfactory specimen of his skill in mathematics, and dexterity in teaching geometry and algebra;" having produced also respectable certificates of his knowledge of the science, from Mr. Caswell and others, he was duly admitted professor of mathematics, on the 20th of November of that year.

Mr. Simson, immediately after his admission, entered on the duties of his office; and his first occupation necessarily was the arrangement of a proper course of instruction for the students who attended his lectures, in two distinct classes. Accordingly he prepared elementary sketches of some branches on which there were not suitable treatises in general use. Both from a sense of duty and from inclina-

tion, he now directed the whole of his attention to the study of mathematics; and though he had a decided preference for geometry, which continued through life, yet he did not devote himself to it to the exclusion of the other branches of mathematical science, in most of which there is sufficient evidence of his being well skilled. From 1711, he continued near fifty years to teach mathematics to two separate classes, at different hours, five days in the week, during a continued session of seven months. His manner of teaching was uncommonly clear and successful; and among his scholars, several rose to distinction as mathematicians; among which may be mentioned the celebrated names of Dr. Matthew Stewart, professor of mathematics at Edinburgh; the two Rev. Dr. Williamsons, one of whom succeeded Dr. Simson at Glasgow; the Rev. Dr. Trail, formerly professor of mathematics at Aberdeen; Dr. James Moor, Greek professor at Glasgow: and professor Robison, of Edinburgh, with many others of distinguished merit. In 1758, Dr. Simson, being then seventy-one years of age, found it necessary to employ an assistant in teaching; and in 1761, on his recommendation, the Rev. Dr. Williamson was appointed his assistant and successor.

During the remaining ten years of his life, he enjoyed a pretty equal share of good health; and continued to occupy himself in correcting and arranging some of his mathematical papers, and occasionally for amusement, in the solution of problems, and demonstration of theorems, which occurred from his own studies, or from the suggestions of others. His conversation on mathematical and other subjects continued to be clear and accurate; yet he had some strong impressions of the decline of his memory, of which he frequently complained; and this probably protracted, and finally prevented his undertaking the publication of some of his works, which were in so advanced a state, that with little trouble they might have been completed for the press. So that his only publication, after resigning his office, was a new and improved edition of Euclid's Data, which in 1762 was annexed to the 2d edition of the Elements. But from that period, though much solicited to bring forward some of his other works on the ancient geometry, though he knew well how much it was desired, and though he was fully apprised of the universal curiosity excited respecting his discovery of Euclid's Porisms, he resisted every importunity on the subject.

A life like Dr. Simson's, purely academical and perfectly uniform, seldom contains occurrences, the recording of which could be either interesting or useful. But his mathematical labours and inventions form the important part of his character; and with respect to them, there are abundant materials of information in his printed works; and some circumstances also may be gathered from a number of MS' papers which he left; and which, by the direction of his executor, are deposited in the library of the college of Glasgow. It is to be regretted, that, of the extensive correspondence which he carried on through life, with many distinguished mathematicians, a small portion only is preserved. Through Dr. Jurin, then Secretary of the Royal Society, he had some intercourse with Dr. Halley, and other distinguished members of that Society. And both about the same time, and afterwards, he had frequent correspondence with Mr. Maclaurin, with Mr. James Stirling, Dr. James Moor, Dr. Matthew Stewart, Dr. Wm. Trail, and Mr. Williamson of Lisbon. In the latter part of his life, his mathematical correspondence was chiefly with that eminent geometer the late earl Stanhope, and with George Lewis Scott, esq.

As to his character, Dr. Simson was originally possessed of great intellectual powers, an accurate and distinguishing understanding, an inventive genius, and a retentive memory; and these powers, being excited by an ardent curiosity, produced a singular capacity for investigating the truths of mathematical science. By such talents, with a correct taste, formed by the study of the Greek geometers, he was also peculiarly qualified for communicating his knowledge, both in his lectures and in his writings, with perspicuity and elegance. He was at the same time modest and unassuming; and, though not indifferent to literary fame, he was cautious, and even reserved, in bringing forward his own discoveries, but always ready to do justice to the merits and inventions of others. Though his powers of investigation, in the early part of life, were admirable, yet before any decline of his health appeared, he felt strong impressions of the decay both of his memory and other faculties; occasioned probably by the continued exertion of his mind, in those severe studies, which, for a number of years he pursued with unremitting ardour.

Besides his mathematical attainments, from his liberal education he acquired a considerable knowledge of other

sciences, which he preserved through life, by occasional reading, and, in some degree, by his constant intercourse with many learned men in his college. He was esteemed a good classical scholar; and, though the simplicity of geometrical demonstration does not admit of much variety of style, yet in his works a good taste in that respect may be distinguished. In his Latin prefaces also, in which there is some history and discussion, the purity of language has been generally approved. It is to be regretted, indeed, that he had not had an opportunity of employing, in early life, his Greek and mathematical learning, in giving an edition of Pappus in the original language.

Dr. Simson never was married; and the uniform regularity of a long life, spent within the walls of his college, naturally produced fixed and peculiar habits, which, however, with the sincerity of his manners, were unoffending, and became even interesting to those with whom he lived. The strictness of these habits, which indeed pervaded all his occupations, probably had an influence also on the direction and success of some of his scientific pursuits. His hours of study, of amusement, and of exercise, were all regulated with uniform precision. The walks even in the squares or garden of the college were all measured by his steps, and he took his exercises by the hundreds of paces, according to his time or inclination.

It has been mentioned, that an ardent curiosity was an eminent feature in his character. It contributed essentially to his success in the mathematical investigations, and it displayed itself in the small and even trifling occurrences of common life. Almost every object and event excited it, and suggested some problem which he was impatient to resolve. This disposition, when opposed, as it often necessarily was, to his natural modesty, and to the formal civility of his manners, occasionally produced an embarrassment, which was amusing to his friends, and sometimes a little distressing to himself.

In his disposition, Dr. Simson was both cheerful and sociable; and his conversation, when he was at ease among his friends, was animated and various, enriched with much anecdote, especially of the literary kind, but always unaffected. It was enlivened also by a certain degree of natural humour; and even the slight fits of absence, to which in company he was occasionally liable, contributed to the entertainment of his friends, without diminishing their

affection and respect, which his excellent qualities were calculated to inspire. One evening (Friday) in the week he devoted to a club, chiefly of his own selection, which met in a tavern near the college. The first part of the evening was employed in playing the game of whist, of which he was particularly fond; but, though he took no small trouble in estimating chances, it was remarked that he was often unsuccessful. The rest of the evening was spent in cheerful conversation; and, as he had some taste for music, he did not scruple to amuse his party with a song; and it is said that he was rather fond of singing some Greek odes, to which modern music had been adapted. On Saturdays he usually dined in the village of Anderston, then about a mile distant from Glasgow, with some of the members of his regular club, and with a variety of other respectable visitors, who wished to cultivate the acquaintance, and enjoy the society of so eminent a person. In the progress of time, from his age and character, it became the wish of his company that every thing in these meetings should be directed by him; and though his authority, growing with his years, was somewhat absolute, yet the good humour with which it was administered, rendered it pleasing to every body. He had his own chair and place at table; he gave instructions about the entertainment, regulated the time of breaking up, and adjusted the expense. These parties, in the years of his severe study, were a desirable and useful relaxation to his mind, and they continued to amuse him till within a few months of his death.

Strict integrity and private worth, with corresponding purity of morals, gave the highest value to a character, which, from other qualities and attainments, was much respected and esteemed. On all occasions, even in the gayest hours of social intercourse, the doctor maintained a constant attention to propriety. He had serious and just impressions of religion; but he was uniformly reserved in expressing particular opinions about it; and, from his sentiments of decorum, he never introduced religion as a subject of conversation in mixed society, and all attempts to do so in his clubs were checked with gravity and decision.

In his person, Dr. Simson was tall and erect; and his countenance, which was handsome, conveyed a pleasing expression of the superior character of his mind. His manner had always somewhat of the fashion which prevailed in the early part of his life, but was uncommonly graceful.

He was seriously indisposed only for a few weeks before his death, and through a very long life had enjoyed a uniform state of good health. He died October 1, 1768, when his eighty-first year was almost completed; having bequeathed his small paternal estate in Ayrshire to the eldest son of his next brother, probably of his brother Thomas, who was professor of medicine in the university of St. Andrew's, and who is known by some works of reputation, particularly a "Dissertation on the Nervous System, occasioned by the Dissection of a Brain completely Ossified."

The writings and publications of Dr. Simson were almost exclusively of the pure geometrical kind, after the genuine manner of the ancients. He has only two pieces printed in the volumes of the Philosophical Transactions: viz.

1. Two general propositions of Pappus, in which many of Euclid's Porisms are included, vol. XXXII. ann. 1723.—These two propositions were afterwards incorporated into the author's large posthumous works, published by earl Stanhope. 2. On the Extraction of the Approximate Roots of Numbers by Infinite Series, vol. XLVIII. ann. 1753. The separate publications in his life-time, were, 3, "Conic Sections," 1735, 4to. 4. "The Loci Plani of Apollonius, restored," 1749, 4to. 5. "Euclid's Elements," 1756, 4to, of which there have been since many editions in octavo, with the additions of Euclid's Data. In 1776, earl Stanhope printed, at his own expence, several of Dr. Simson's posthumous pieces: 1. Apollonius's determinate section. 2. A treatise on Porisms. 3. A tract on Logarithms. 4. On the limits of quantities and ratios; and, 5. Some geometrical problems. Besides these, Dr. Simson's MSS. contained a great variety of geometrical propositions and other interesting observations on different parts of the mathematics: though not in a state fit for publication. Among other designs, was an edition of the works of Pappus, in a state of considerable advancement, and which, had he lived, he might perhaps have published. What he wrote is in the library of the college of Glasgow, and a transcript was obtained by the delegates of the Clarendon press.[1]

SINCLARE (GEORGE), professor of philosophy in the university of Glasgow in the seventeenth century, was the

[1] Account of the Life and Writings of Robert Simson, M. D. by the Rev. William Trail, LL. D. F. R. S. Edin. M. R. I. A. and chancellor of St. Saviour's Connor, 1812, 4to; abridged by Dr. Hutton in the new edit. of his Dictionary. —Encyclop. Britan.

author of several works on mathematical and physical subjects. He was dismissed from his professorship soon after the restoration, on account of his principles, being a strict adherent to the presbyterian form of church government. During the period of his ejectment, he resided about the southern and border counties, collecting and affording useful information on the subjects of mining, engineering, &c. and was in particular employed by the magistrates of Edinburgh on the then new plan for supplying that city with water, &c. Considerable attention seems to have been paid by him to such branches of hydrostatics as were of a practical nature: and it has been said he was the first person who suggested the proper method of draining the water from the numerous coal mines in the south-west of Scotland. When the revolution took place in 1688, and the presbyterian became the established religion of Scotland, Mr. Sinclare was recalled to his professorship, which he held until his death in 1696.

He published, 1. "Tyrocinia mathematica," Glas. 1661, 12mo. 2. "Ars Nova et Magna Gravitatis et Levitatis," Rotterd. 1669, 4to. 3. "Hydrostatics," Edin. 1672, 4to. 4. "Hydrostatical Experiments, with a Discourse on Coal," Edin. 1680, 8vo. 5. "Principles of Astronomy and Navigation," Edin. 1688, 12mo. Mr. Sinclare's writings, in the opinion of a very able judge, are not destitute of ingenuity and research, though they may contain some erroneous and eccentric views. His work on Hydrostatics, and his "Ars Nova et Magna," and perhaps also his political principles, provoked the indignation of some persons; on which occasion Mr. James Gregory, then professor of mathematics at St. Andrew's, animadverted on him rather severely in a treatise entitled, "The great and new art of weighing Vanity," &c. (See GREGORY, vol. XVI. p. 278). Besides the works above mentioned, a publication in defence of witchcraft, entitled "Satan's Invisible World," has been ascribed to him: it bears the initials G. S. of his name; and witchcraft was a standard article of belief in Scotland at that time. He also translated and published under the same initials Dickson's "Truth's Victory over Error," suppressing the author's name (see DAVID DICKSON), for which he is censured by Wodrow, the ecclesiastical historian and biographer of professor Dickson, while he allows him the merit of some good intention.[1]

[1] Hutton's Dictionary, new edit.—Wodrow's Life of Dickson, p. vi. edit. 1764.

SINGE. See SYNGE.

SIRI (VICTOR), an Italian annalist, was born in 1613, and was a monk of Parma, where he employed the leisure hours which a monastic life afforded, in writing the history of his times. The confidence placed in him by political men, and the correspondence to which he had access, enabled him to penetrate into the secret motives and causes of actions and events, and gave an air of authenticity and consequence to his public communications. He is said to have been the first, in Italy at least, who published a kind of political journal under the name of "Memorie recondite," afterwards collected into volumes. The first two having found their way into France, induced cardinal Mazarine to entertain a very high opinion of the author, and by his persuasion, Louis XIV. invited Siri to Paris. On his arrival, he was preferred to a secular abbey, and quitting his ecclesiastical functions, lived at court in great intimacy and confidence with the king and his ministers, and was made almoner and historiographer to his majesty. There, in 1677, he published the 3d and 4th volumes of his journal, and continued it as far as the eighth, 4to. This, says Baretti, is as valuable a history as any in Italian, though the style and language are but indifferent, and it is very difficult to find all the volumes. The period of time they include is from 1601 to 1640. He published also another work of a similar kind, called "Il Mercurio, ovvero istoria de' correnti Tempi," from 1647 to 1682, which extends to fifteen 4to volumes, the two last of which are more difficult to be found than all the rest. The former work, however, is in most estimation on account of the historical documents it contains, which are always useful, whatever colouring an editor may please to give. Siri has not escaped the imputation of venality, especially in his attachment to the French court, yet Le Clerc observes (Bibl. Choisie, vol. IV.) that no French writer dared to speak so freely of the public men of that nation as Siri has done. There is a French translation of the "Memorie recondite," under the title of "Memoires secrets," which, Landi says, might have been much improved from Siri's extensive correspondence with almost all the ministers of Europe, now extant in the Benedictine library of Parma, and among the private archives of Modena. Siri died in 1683, in the seventieth year of his age.[1]

[1] Moreri.—Landi Hist. de la Litterature de L'Italie, vol. V.—Baretti's Italian library.

SIRMOND (JAMES), a very learned French Jesuit, was the son of a magistrate, and born at Riom, Oct. 12, 1559. At ten years of age he was sent to the college of Billon, in Lower Auvergne, the first seminary which the Jesuits had in France. He entered into the society in 1576, and two years after took the vows. His superiors, discovering his uncommon talents, sent him to Paris; where he taught classical literature two years, and rhetoric three. Two of his pupils were Charles of Valois, duke D'Angouleme, the natural son of Charles IX., and Francis de Sales. During this time, he acquired a perfect knowledge of the Greek and Latin languages; and formed that style which has been so much esteemed by the learned. It is said that he took Muretus for his model, and never passed a day without reading some pages in his writings; and it is certain that by this, or his natural taste, he became one of the purest Latin writers of his time. In 1586, he began his course of divinity, which lasted four years. He undertook to translate into Latin the works of the Greek fathers, and began to write notes upon Sidonius Apollinaris. In 1590, he was sent for to Rome by the general of the order, Aquaviva, to take upon him the office of his secretary; which he discharged for sixteen years with success, and clothed the sentiments of his employer in very superior language. The study of antiquity was at that time his principal object: he visited libraries, and consulted manuscripts: he contemplated antiques, medals, and inscriptions: and the Italians, though jealous of the honour of their nation, acknowledged his acuteness as an antiquary, and consulted him in many cases of difficulty. At Rome he formed a friendship with the most eminent men of the time, particularly with Bellarmine and Tolet, who were of his own society, and with the cardinal Baronius, D'Ossat, and Du Perron. Baronius was much assisted by him in his "Ecclesiastical Annals," especially in affairs relating to the Greek history; upon which he furnished him with a great number of works, translated from Greek into Latin.

Sirmond returned to Paris in 1606; and from that time did not cease to enrich the public with a great number of works, particularly editions of the authors of the middle age, printed by him with great care from original manuscripts discovered by him in the public libraries. Much of his life was employed, and the better part of his reputation depends, on his labours as an editor, which produced

correct copies of Geoffroy de Vendome, Ennodius, Flodoard, Fulgentius, Valerian, Sidonius Apollinaris, one of his most valuable editions, Paschasius Radbert, Eugene of Toledo, Idacius, Marcellinus, and many others. When his reputation became more generally known, pope Urban VIII. had a desire to draw him again to Rome; and caused a letter for that purpose to be sent to him by father Vitelleschi, general of their order: but Louis XIII. would not suffer a person who did so much honour to his kingdom, to leave it; and, in 1637, appointed him his confessor, in the room of father Caussin, which delicate office he accepted with great reluctance, yet demeaned himself with the utmost caution and prudence, never meddling with political affairs, or employing his interest in enriching his relations. In 1643, however, after the death of Louis XIII. he left the court, and resumed his ordinary occupations with the same tranquillity as if he had never quitted his retirement. In 1645, he went to Rome, notwithstanding his great age, for the sake of assisting at the election of a general, upon the death of Vitelleschi, as he had done thirty years before upon the death of Aquaviva; and, after his return to France, resumed his studies. But having engaged in a warm dispute in the college of the Jesuits, the exertion brought on a disorder which carried him off in a few days. He died Oct. 7, 1651, aged ninety-two.

The works of which he was author and editor amount to fifteen volumes in folio; five of which, containing his original productions, many of them on controversial points, were printed at the royal printing-house at Paris in 1696, under this title: "Jacobi Sirmondi Opera Varia, nunc primum collecta, ex ipsius schedis emendatiora, Notis posthumis, Epistolis, et Opusculis aliquibus auctiora." The following character is given of him by Du Pin: "Father Sirmond knew how to join a great delicacy of understanding and the justest discernment to a profound and extensive erudition. He understood Greek and Latin in perfection, all the profane authors, history, and whatever goes under the name of belles lettres. He had a very extensive knowledge in ecclesiastical antiquity, and had studied with care all the authors of the middle age. His style is pure, concise, and nervous: yet he affects too much certain expressions of the comic poets. He meditated very much upon what he wrote, and had a particular

art of reducing into a note what comprehended a great many things in a very few words. He is exact, judicious, simple; yet never omits any thing that is necessary. His dissertations have passed for a model; by which it were to be wished that every one who writes would form himself. When he treated of one subject, he never said immediately all that he knew of it; but reserved some new arguments always for a reply, like auxiliary troops, to come up and assist, in case of need, the grand body of the battle. He was disinterested, equitable, sincere, moderate, modest, laborious; and by these qualities drew to himself the esteem, not only of the learned, but of all mankind. He has left behind him a reputation which will last for many ages."[1]

SIXTUS IV. originally called FRANCIS ALBISOLA DELLA ROVERA, is said by some writers to have been the son of a fisherman at Celles, a village five leagues from Savona in the territory of Genoa, but others derive him from a branch of a noble family. He was born in 1413, entered the Franciscan order, took a doctor's degree at Padua, and taught with reputation in the universities of Bologna, Pavia, Sienna, Florence, and Perugia. After this he became general of the Franciscans, then cardinal through the interest of cardinal Bessarion, and at length pope, August 9, 1471, on the death of Paul II. He immediately armed a fleet against the Turks, and displayed great magnificence and liberality during his whole pontificate. He was almost the founder of, and certainly greatly enriched the Vatican library, and entrusted the care of it to the learned Platina. He published a bull, March 1, 1746, granting indulgences to those who should celebrate the festival of the Immaculate Conception of the Holy Virgin; the first decree of the Roman church concerning that festival. The establishment of the feast of St. Joseph, for which Gerson had taken great pains, is also ascribed to this pope. Historians have reproached him with conniving at the vices of his nephews, being too violent against the Medici family and the Venetians, and having joined in the conspiracy of the Pazzi at Florence. There seems upon the whole to have been little in his character to command the respect of posterity, except his patronage of literature. He died Au-

[1] Dupin.—Niceron, vol. XVII.—Bates's "Vitæ Selectorum."—Perrault's "Les Hommes Illustres."

gust 13, 1484, aged 71. Before his election to the pontificate, he wrote the following treatises: "De Sanguine Christi," Rome, 1473, fol. scarce; "De futuris contigentibus;" "De potentiâ Dei;" "De Conceptione beatæ Virginis," &c.; a very scarce work is also attributed to him, entitled "Regulæ Cancellariæ," 1471, 4to, translated into French by Dupinet, 1564, 8vo, and reprinted under the title of "La Banque Romaine," 1700, 12mo.[1]

SIXTUS V. (POPE), whose proper names were FELIX PERETTI, was born in 1521, in the signiory of Montalto: his father, Francis Peretti, for his faithful service to a country gentleman, with whom he lived as a gardener, was rewarded with his master's favourite servant-maid for a wife. These were the parents of that pontiff, who, from the instant of his accession to the papacy, even to the hour of his death, made himself obeyed and feared, not only by his own subjects, but by all who had any concern with him. Though he very early discovered talents and inclination for learning, the poverty of his parents prevented their indulging it; for which reason, at about nine years of age, his father hired him to an inhabitant of the town, to look after his sheep: but his master, being on some occasion disobliged, removed him to a less honourable employment, and gave him the care of his hogs. He was soon released, however, from this degrading occupation: for, in 1531, falling accidentally under the cognizance of father Michael Angelo Selleri, a Franciscan friar, who was going to preach during the Lent season at Ascoli, the friar was so exceedingly struck with his conversation and behaviour, as to recommend him to the fraternity whither he was going. Accordingly, with the unanimous approbation of the community, he was received among them, invested with the habit of a lay-brother, and placed under "the sacristan, to assist in sweeping the church, lighting the candles, and such little offices; who, in return for his services, was to teach him the responses, and rudiments of grammar."

With no other tutor, his education commenced, and by a quick comprehension, strong memory, and unwearied application, he made such a surprising progress, that in 1534 he was thought fit to receive the cowl, and enter upon his noviciate; and, in 1535, was admitted to make

[1] Bower.—Dupin.—Roscoe's Lorenzo.

his profession, being no more than fourteen. He pursued his studies with so much assiduity, that, in 1539, he was accounted equal to the best disputants, and was soon admitted to deacon's orders. In 1545 he was ordained priest, and assumed the name of father Montalto: the same year, he took his bachelor's degree, and two years after, his doctor's; and was appointed to keep a divinity act before the whole chapter of the order, at which time he so effectually recommended himself to cardinal de Carpi, and cultivated so close an intimacy with Bossius his secretary, that they were both of them ever after his steady friends; and, indeed, he had frequent occasions for their interposition on his behalf; for the impetuosity of his temper, and his impatience of contradiction, had already subjected him to several inconveniencies, and in the subsequent part of his life involved him in many more difficulties. While all Italy was delighted with his eloquence, he was perpetually embroiled in quarrels with his monastic brethren: he, however, formed two new friendships at Rome, which were afterwards of signal service to him: one with the Colonna family, who thereby became his protectors; the other with father Ghisilieri, by whose recommendation he was appointed inquisitor-general at Venice, by Paul IV. soon after his accession to the papacy in 1555. But the severity with which he executed his office, was so offensive to a people jealous of their liberties, as the Venetians were, that he was obliged to owe his preservation to a precipitate flight from that city.

After his retreat from Venice, we find him acting in many public affairs at Rome, and as often engaged in disputes with the conventuals of his order; till he was appointed, as chaplain and consultor of the inquisition, to attend cardinal Buon Compagnon, afterwards Gregory XIII. who was then legate à latere to Spain. Here Montalto had great honours paid him: he was offered to be made one of the royal chaplains, with a table and an apartment in the palace, and a very large stipend, if he would stay there; but having centered his views at Rome, he declined accepting these favours, and only asked the honour of bearing the title of his majesty's chaplain wherever he went. While things were thus circumstanced at Madrid, news was brought of the death of Pius IV. and the elevation of cardinal Alexandrino to the holy see, with the title of Pius V. Montalto was greatly transported at

this news, the new pontiff having ever been his steady friend and patron; for this new pope was father Ghisilieri, who had been promoted to the purple by Paul IV. Montalto's joy at the promotion of his friend was not ill-founded, nor were his expectations disappointed; for Pius V. even in the first week of his pontificate, appointed him general of his order, an office that he executed with his accustomed severity. In 1568 he was made bishop of St. Agatha; and, in 1570, was honoured with a cardinal's hat and a pension. During this reign he had likewise the chief direction of the papal councils, and particularly was employed to draw up the bull of excommunication against queen Elizabeth.

Being now in possession of the purple, he began to aspire to the papacy. With this view "he became humble, patient, and affable; so artfully concealing the natural impetuosity of his temper, that one would have sworn this gentleness and moderation was born with him. There was such a change in his dress, his air, his words, and all his actions, that his nearest friends and acquaintance said, he was not the same man. A greater alteration, or a more absolute victory over his passions, was never seen in any one; nor is there an instance, perhaps, in all history, of a person supporting a fictitious character in so uniform and consistent a manner, or so artfully disguising his foibles and imperfections for such a number of years." To which may be added, that, while he endeavoured to court the friendship of the ambassadors of every foreign power, he very carefully avoided attaching himself to the interest of any one; nor would he accept favours, that might be presumed to lay him under peculiar obligations. He was not less singular in his conduct to his relations, to whom he had heretofore expressed himself with the utmost tenderness; but now he behaved very differently, "knowing that disinterestedness in that point was one of the keys to the papacy. So that when his brother Antony came to see him at Rome, he lodged him in an inn, and sent him back again the next day with only a present of sixty crowns; strictly charging him to return immediately to his family, and tell them, 'That his spiritual cares increased upon him, and he was now dead to his relations and the world; but as he found old age and infirmities begin to approach, he might, perhaps, in a while, send for one of his nephews to wait on him'."

Upon the death of Pius V. which happened in 1572, Montalto entered the conclave with the rest of the cardinals; but, appearing to give himself no trouble about the election, kept altogether in his apartment, without ever stirring from it, except to his devotions. He affected a total ignorance of the intrigues of the several factions; and, if he was asked to engage in any party, would reply, with seeming indifference, "that for his part he was of no manner of consequence; that, as he had never been in the conclave before, he was afraid of making some false step, and should leave the affair to be conducted wholly by people of greater knowledge and experience." The election being determined in favour of cardinal Buon Compagnon, who assumed the name of Gregory XIII. Montalto did not neglect to assure him, "that he had never wished for any thing so much in his life, and that he should always remember his goodness, and the favours he received from him in Spain." The new pope, however, not only shewed very little regard to his compliment, but during his pontificate, treated him with the utmost contempt, and deprived him of the pension which had been granted to him by Pius V. Nor was he held in greater esteem by the generality of the cardinals, who considered him as a poor, old, doting fellow, incapable of doing either good or harm; and who, by way of ridicule, they were used frequently to style, "the ass of La Marca." He seldom interfered in, or was present at any public transactions; the chief part of his time was employed in works of piety and devotion; and his benevolence to the indigent was so remarkable, that, when a terrible famine prevailed at Rome, the poor said openly of him, "that cardinal Montalto, who lived upon charity himself, gave with one hand what he received with the other; while the rest of the cardinals, who wallowed in abundance, contented themselves with shewing them the way to the hospital."

Notwithstanding this affected indifference to what passed in the world, he was never without able spies, who informed him from time to time of every the most minute particular. He had assumed great appearance of imbecility and all the infirmities of old age, for some years before the death of Gregory XIII. in 1585; when it was not without much seeming reluctance, that Montalto accompanied the rest of the cardinals into the conclave, where he maintained the same uniformity of behaviour in which he had

so long persisted. "He kept himself close shut up in his chamber, and was no more thought or spoken of, than if he had not been there. He very seldom stirred out, and when he went to mass, or any of the scrutinies, appeared so little concerned, that one would have thought he had no manner of interest in any thing that happened within those walls;" and, without promising any thing, he flattered every body. This method of proceeding was judiciously calculated to serve his ambition. He was early apprised, that there would be great contests or divisions in the conclave; and he knew it was no uncommon case, that when the chiefs of the respective parties met with opposition to the person they were desirous of electing, they would all willingly concur in the choice of some very old and infirm cardinal, whose life would last only long enough to prepare themselves with more strength against another vacancy. These views directed his conduct, nor was he mistaken in his expectations of success. Three cardinals, who were the heads of potent factions, finding themselves unable to choose the persons they respectively favoured, all concurred to elect Montalto. As it was not yet necessary for him to discover himself, when they came to acquaint him with their intention, "he fell into such a violent fit of coughing, that they thought he would have expired upon the spot." When he recovered himself, he told them, "that his reign would be but for a few days; that, besides the continual difficulty of breathing, he had not strength enough to support such a weight; and that his small experience in affairs made him altogether unfit for a charge of so important a nature." Nor would he be prevailed on to accept it on any other terms, than that "they should all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole upon himself." The cardinals giving a ready assent to his proposal, he added, "If you are resolved to make me pope, it will be only placing yourselves on the throne; we must share the pontificate. For my part, I shall be content with the bare title; let them call me pope, and you are heartily welcome to the power and authority." This artifice succeeded; and, in confidence of engrossing the administration, they exerted their joint interests so effectually, that Montalto was elected. He now immediately pulled off the mask which he had worn for fourteen years, with an amaz-

ing steadiness and uniformity. As soon as ever he found a sufficient number of votes to secure his election, he threw the staff with which he used to support himself into the middle of the chapel; and appeared taller by almost a foot than he had done for several years. Being asked according to custom, "Whether he would please to accept of the papacy," he replied somewhat sharply, "It is trifling and impertinent to ask whether I will accept what I have already accepted: however, to satisfy any scruple that may arise, I tell you, that I accept it with great pleasure; and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies." Nor was the change in his manners less remarkable than in his person: he immediately divested himself of the humility he had so long professed; and, laying aside his accustomed civility and complaisance, treated every body with reserve and haughtiness.

The lenity of Gregory's government had introduced a general licentiousness among all ranks of people; which, though somewhat restrained while he lived, broke out into open violence the very day after his death. Riots, rapes, robberies, and murders, were, during the vacancy of the see, daily committed in every part of the ecclesiastical state; so that the reformation of abuses, in the church as well as the state, was the first and principal care of Sixtus V. for such was the title Montalto assumed. The first days of his pontificate were employed in receiving the congratulations of the Roman nobility, and in giving audience to foreign ministers; and though he received them with seeming cheerfulness and complaisance, yet he soon dismissed them, desiring to be excused, "for he had something else to do than to attend to compliments." It having been customary with preceding popes to release prisoners on the day of their coronation, delinquents used to surrender themselves after the pope was chosen; and several offenders, judging of Montalto's disposition by his behaviour while a cardinal, came voluntarily to the prisons, not making the least doubt of a pardon: but they were fatally disappointed; for when the governor of Rome and the keeper of St. Angelo's castle waited on his holiness to know his intention upon this matter, Sixtus replied, "You certainly do not either know your proper distance, or are very impertinent. What have you to do with pardons and acts of grace, and releasing of prisoners? Don't you

think it sufficient, that our predecessor has suffered the judges to lie idle and unemployed these thirteen years? Would you have us likewise stain our pontificate with the same neglect of justice? We have too long seen, with inexpressible concern, the prodigious degree of wickedness that reigns in the ecclesiastical state, to think of granting any pardon. God forbid we should entertain such a design! So far from releasing any prisoners, it is our express command, that they be more closely confined. Let them be brought to a speedy trial, and punished as they deserve, that the prisons may be emptied, and room made for others; and that the world may see, that Divine Providence has called us to the chair of St. Peter to reward the good, and to chastise the wicked; that we bear not the sword in vain, but are the minister of God, and a revenger to execute wrath upon them that do evil."

In the place of such judges as were inclined to lenity, he substituted others of a more austere disposition, and appointed commissaries to examine not only their conduct, but also that of other governors and judges for many years past; promising rewards to those who could convict them of corruption, or of having denied justice to any one at the instance or request of men in power. All the nobility, and persons of the highest quality, were strictly forbidden, on pain of displeasure, to ask the judges any thing in behalf of their nearest friends or dependants; at the same time the judges were to be fined in case they listened to any solicitation. He further commanded every body, "on pain of death, not to terrify witnesses by threats, or tempt them by hopes or promises. He ordered the syndics and mayors of every town and signiory, as well those that were actually in office, as those who had been for the last ten years, to send him a list of all the vagrants, common debauchees, loose and disorderly people in their districts, threatening them with the strappado and imprisonment, if they omitted or concealed any one." In consequence of this ordinance, the syndic of Albano, leaving his nephew, who was an incorrigible libertine, out of the list, underwent the strappado in the public market-place, though the Spanish ambassador interceded strongly for him. He particularly directed the legates and governors of the ecclesiastical state to be expeditious in carrying on all criminal processes; declaring, "he had rather have the gibbets and gallies full, than the prisons." He also intended to have

shortened all other proceedings in law. It had been usual, and was pleasing to the people, as often as his holiness passed by, to cry out, "Long live the pope:" but Sixtus, having a mind to go often unexpectedly to the tribunals of justice, convents, and other public places, forbade this custom in regard to himself; and punished two persons who were ignorant of this edict, with imprisonment, for crying out, "Long live pope Sixtus." Adultery he punished with death: nor was he less severe to those who voluntarily permitted a prostitution of their wives; a custom at that time very common in Rome. The female sex, especially the younger part, attracted, in a very particular manner, the attention of Sixtus; not only the debauching of any of them, whether by force or artifice, but even the attempting of it, or offering the least offence against modesty, was very severely punished. For the more effectual prevention, as well of private assassinations, as public quarrels, he forbade all persons, on pain of death, to draw a sword, or to carry arms specified in the edict; nor would he be prevailed on to spare any who transgressed this order: even to threaten another with an intended injury was sufficient to entitle the menacer to a whipping and the gallies; especially if the nature of their profession furnished the means of carrying their threats into execution. The banditti, who were numerous when Sixtus was advanced to the papacy, were rendered still more so by the junction of many loose and disorderly people; who, conscious of their demerits, and terrified at the severities they daily saw practised, had fled from justice. Their insolence increased with their numbers; insomuch, that no one could live in the ecclesiastical state with safety to his person or fortune, nor could strangers travel without imminent danger of being robbed or murdered. The public security more especially required the extirpation of these plunderers, which, by the prudence, vigilance, and resolution of this pope, was effectually performed in less than six months. He obliged the nobility of Rome, and the country round it, to an exact payment of their debts. He abolished all protections and other immunities, in the houses of ambassadors, cardinals, nobles, or prelates. To this purpose, he sent for all the ambassadors, and ordered them to acquaint their respective masters, "that he was determined nobody should reign in Rome but himself; that there should be no privilege or immunity of any kind there, but

what belonged to the pope; nor any sanctuary or asylum but the churches, and that only at such times, and upon such occasions, as he should think proper."

Thus far we have beheld Sixtus acting in his civil capacity; and if we take a view of his conduct as a politician, in his transactions with foreign powers, we find him maintaining the same degree of firmness as in his treatment of his own subjects. Before he had been pope two months he quarrelled with Philip II. of Spain, Henry III. of France, and Henry king of Navarre. His intrigues in some measure may be said to have influenced, in his day, all the councils of Europe. Sixtus had caused the Vulgate Latin edition of the Bible to be published, which occasioned a good deal of clamour; but far less than his printing an Italian version of it, which excited the indignation of all the Roman Catholic part of Christendom. Count Olivares, and some of the cardinals, ventured to expostulate with him freely upon it; and said, "It was a scandalous as well as a dangerous thing, and bordered very nearly upon heresy." But he treated them with contempt, and only said, "We do it for the benefit of you that do not understand Latin." Though this pope's behaviour may not command universal applause, yet it is certain the Roman see was under very great obligations to him. His impartial, though rigorous, administration of justice, had a very happy effect; he strenuously defended the rights of the poor, the widow, and the orphan; he refused audience to nobody, ordering his masters of the ceremonies to introduce the poorest to him first; but was more particularly ready to hear any accusation against the magistrates: the same conduct he observed between the clergy and their superiors, always applying quick and effectual, though mostly severe, remedies. In short, he had wrought such a reformation, that the governor told him one day, the place of a judge was now become a perfect sinecure. At his accession to the papacy, he found the apostolic chamber, or treasury, not only exhausted, but in debt: he left it, not only clear, but enriched it with five millions of gold; he also augmented the revenue to double its former amount. To him the city of Rome was obliged for several of its greatest embellishments, particularly the Vatican library, began by Sixtus IV.; and to him its citizens were indebted for the introduction of trade into the ecclesiastical state. Though he was naturally an enemy to profusion, he was never sparing

in expence to relieve such as were really necessitous; and, among many other noble charities, his appropriation of three thousand crowns a year, for the redemption of Christian slaves out of the hands of the infidels, will hardly be reckoned the least meritorious.

In respect to his private character, it appears, from several instances, that he was, as well in his habit as diet, generally temperate and frugal; that he remembered, and greatly rewarded, every service that was conferred upon him when he was in an inferior station. Nor did his elevation make him unmindful of his former poverty: his sister once intimating, that it was unbecoming his dignity to wear patched linen, he said to her, "Though we are exalted, through the Divine Providence, to this high station, we ought not to forget, that shreds and patches are the only coat of arms our family has any title to." The behaviour of Sixtus to his relations, previous to his exaltation, has been already noted: soon after his accession to the pontificate, he sent for his family to Rome, with express orders, that they should appear in a decent and modest manner. Accordingly, his sister Camilla, accompanied by her daughter and two grandsons, and a niece, came thither. The pope's reception of them was as singular as any other part of his conduct; for some of the cardinals, to ingratiate themselves with his holiness, went out to meet her, dressed them all in a very superb manner, and introduced them with great ceremony to the Vatican. When Sixtus saw Camilla, he pretended not to know her, and asked two or three times who she was; upon which one of the cardinals, who handed her in, said, "It is your sister, holy father." "My sister!" replied Sixtus, with a frown, "I have but one sister, and she is a poor woman at Le Grotte: if you have introduced her in this disguise, I declare I do not know her; and yet I think I should know her again, if I was to see her in such clothes as she used to wear." Their conductors then thought it expedient to send them to a common inn, where they were disrobed of their finery. When this was done, Sixtus sent two of his ordinary coaches for them; and being introduced a second time, the pope embraced them tenderly, and said to Camilla, "Now we see it is our sister indeed: nobody shall make a princess of you but ourselves." The terms Sixtus stipulated with his sister, as the conditions of her advancement, were, "not to

ask any favour in matters of government, or make the least intercession for criminals, or otherwise interfere in the administration of justice;" assuring her that every suit of that kind would meet with a refusal not less mortifying to her than painful to himself. This being settled, he made, indeed, a princely provision, not only for his sister, who took care punctually to obey his orders, but also for all the family.

The pope's severity could not exempt him from several poignant satires, though we have only one instance wherein he thought them worth his resentment; and that related to his sister. Pasquin was dressed one morning in a very dirty shirt; and being asked by Marforio, why he wore such dirty linen? answered, "He could get no other, for the pope had made his washer-woman a princess;" meaning Camilla, who had formerly been a laundress. The pope ordered strict search to be made for the author, and promised to give him a thousand pistoles, and his life, provided he would discover himself; but threatened to hang him, if he was found out by any body else. The author, though he had trusted no person with the secret, was so tempted with the offer, that he was simple enough to make a full confession of it to the pope; demanding the money, and to have his life spared. Sixtus was so astonished at his folly and impudence, that he could not speak for some time; and at last said, "It is true we did make such a promise, and we shall not be worse than our word; we give you your life, and you shall have the money immediately; but we reserved to ourselves the power of cutting off your hands, and boring your tongue through to prevent your being so witty for the future:" which was directly executed, Sixtus declaring, that he did not deserve the punishment so much for the pasquinade, as for being so audacious to avow it.

This extraordinary man, who was an encourager of arts as well as arms, died, not without a suspicion of being poisoned by the Spaniards, Aug. 27, 1590, having enjoyed the papacy little more than five years.[1]

SKELTON (JOHN), an old English poet, descended from an ancient family in Cumberland, was born towards the latter part of the fifteenth century, and appears to have

[1] Life by Gregorio Leti, translated by Farneworth, folio, 1754, and which the translator, with justice, calls one of the most remarkable and entertaining lives in ancient or modern history.

studied in both universities. Wood claims him for Oxford, although without conceiving that he was a very honourable addition to his list of worthies. The late Mr. Cole, in his collections for the Athenæ Cantabrigienses, is of opinion, that he belongs to Cambridge, partly because he alludes to his being curate of Trompington in 1507, and mentions Swaffam and Soham, two towns in Cambridgeshire, and partly because there occurs the name of one Skelton, M. A. of Cambridge, in the year 1484. On the other hand, Wood reckons him of Oxford, from the authority of Bale in a manuscript in the Bodleian library: and in the preface of Caxton's Translation of the Æneids he is said to have been "lately created Poet Laureate in the Unyversite of Oxenforde," and to have been the translator of some of the Latin classics.

This laureatship, however, it must be observed, was not the office now known as pertaining to the court, but was a degree conferred at the university. Churchyard, in the poem prefixed to Skelton's works, says,

> "Skelton wore lawrell wreath,
> And past in schoels ye knoe."

This honour appears to have been conferred on him about 1489, and if our author was the Schelton discovered by Mr. Cole, he had now left Cambridge for Oxford; but Mr. Malone says that, a few years after this, he was permitted to wear the laurel publicly at Cambridge, and had been previously honoured by Henry VII. with a grant to wear either some peculiar dress, or some additional ornament in his ordinary apparel. In addition to this, it may be inferred from the titles of some of his works, that he was poet laureate to king Henry VIII.; but Mr. Malone has not been able to discover whether he received any salary in consequence of this office. The origin of the royal laureat is somewhat obscure. According to Mr. Warton, he was only a graduated rhetorician employed in the service of the king, and all his productions were in Latin, until the time of the reformation, which, among other advantages, opened the way to the cultivation of the English tongue.

In the page where Skelton mentions his being curate of Trompington, he informs us that he was at the same time (1507) rector of Diss in Norfolk, and probably had held this living long before *. Tradition informs us, that his

* From a communication obligingly transcribed from bishop Kennet's MSS by Henry Ellis, esq. of the British Museum, we learn that "April 14, 1498,

frequent buffooneries in the pulpit excited general censure. Of what nature those buffooneries were, we cannot now determine, but it is certain that at a much later period the pulpit was frequently debased by irreverent allusions and personal scurrilities. There appear to have been three subjects at which Skelton delighted to aim his satire; these were, the mendicant friars, Lilly the grammarian, and cardinal Wolsey. From what we find in his works, his treatment of these subjects was coarse enough in style, and perhaps illiberal in sentiment; and there is some reason to think that he did not preserve a due reverence for the forms and pomp of the established religion, which above all other faults would naturally tend to bring him into disgrace and danger. Those who felt his satire would be glad to excite a clamour against his impiety; and it must be allowed that the vices of his age are frequently represented in such indelicate language, as to furnish his enemies with the very plausible reproach, that he was not one of those reformers who begin with themselves.

But although we can now have very little sympathy with the injured feelings of the begging friars, it is not improbable that some of his poems or ballads might very justly rouse the vigilance of his diocesan, the bishop of Norwich, who, Mr. Warton thinks, suspended him from his functions. Anthony Wood asserts, that he was punished by the bishop for "having been guilty of *certain crimes*, as *most poets* are." According to Fuller, the crime of "*most poets*" in Skelton's case, was his keeping of a concubine, which yet was at that time a less crime in a clergyman than marriage. Skelton, on his death-bed, declared that he conscientiously considered his concubine as his wife, but was afraid to own her in that light; and from this confession, and the occasional liberties he has taken with his pen, in lashing the vices of the clergy, it is not improbable that he had imbibed some of the principles of the reformation, but had not the courage to avow them, unless under the mask of such satire as might pass without judicial censure.

With respect, however, to Wolsey, his prudence ap-

John Skelton was ordained deacon by Thomas, bishop of London; and priest June 9th following. His being tutor or preceptor to prince Henry, afterwards Henry VIII. which is mentioned hereafter, appears by an Ode of Erasmus, "de laudibus Britanniæ regisque Henrici VII. ac regiorum liberorum." —See Epist. Tho. Mori et Erasmi Rot. 1518, 4to, p. 294.

In 1512 Skelton was presented by Richard, abbot of Glastonbury, to the vicarage of Daltyng.

pears to have deserted him, as he felt bold enough to stigmatize the personal character of that statesman, then in the plenitude of his power. Whether such attacks were made in any small poems or ballads, or only in his poem of "Why come ye not to Court?" is not certain, but the latter does not appear to have been printed until 1555, and was too long to have been easily circulated in manuscript. Wolsey, however, by some means or other, discovered the abuse and the author, and ordered him to be apprehended. Skelton took refuge in the sanctuary of Westminster-abbey, where the abbot, Islip, afforded him protection until his death, which took place June 21, 1529, not long before the downfall of his illustrious persecutor. He was interred in St. Margaret's church-yard, with the inscription,

"I. Sceltonus Vates Pierius hic situs est."

Skelton appears to have been a more considerable personage, at one time at least, than his contemporaries would have us to believe. It is certain that he was esteemed a scholar, and that his classical learning recommended him to the office of tutor to prince Henry, afterwards king Henry VIII., who, at his accession, made him royal orator, an office so called by himself, the nature of which is doubtful, unless it was blended with that of laureat. As to his general reputation, Erasmus, in a letter to Henry VIII. styles him "Britannicarum literarum decus et lumen," a character which must have either been inferred from common opinion, or derived from personal knowledge. Whatever provocation he gave to the clergy, he was not without patrons who overlooked his errors and extravagancies for the sake of his genius, and during the reign of Henry VII. he had the enviable distinction of being almost the only professed poet of the age. Henry Algernon Percy, fifth earl of Northumberland, one of the very few patrons of learned men and artists at that time, appears to have entertained a high regard for our author. In a collection of poems magnificently engrossed on vellum for the use of this nobleman, is an elegy on the death of the earl's father, written by Skelton. This volume is now in the British Museum, but the elegy may be seen in Skelton's works, and in Dr. Percy's Relics.

When a favourite author betrays grossness and indecency, it is usual to inquire how much of this is his own, and how much may be referred to the licentiousness of his age?

Warton observes, that it is in vain to apologize for the coarseness, obscenity, and scurrility of Skelton, by saying, that his poetry is tinctured with the manners of his age, and adds, that Skelton would have been a writer without decorum at any period. This decision, however, is not more justly passed on Skelton than it ought to be on others, whom it has been the fashion to vindicate by an appeal to the manners of their age. The manners of no age can apologize for the licentiousness of the writer who descends to copy them. There are always enough in an age that has a court, a clergy, and a people, to support the dignity of virtue, and to assert the respect due to public decency. If we knew more minutely of the manners of our country in these remote periods, it would probably be found that licentiousness has, upon the whole, been more discouraged than patronized by the public voice.

Although it is impossible to lessen the censure which Skelton incurred among his contemporaries, and immediate successors, it is but fair to say that his indelicacies are of no very seductive kind, that they are obscured by cant words and phrases no longer intelligible, or intelligible but to few, and that the removal of them is a matter of less trouble and less injury to an edition of his works than his biographers, who have copied one another, would insinuate. As to his poetry, Mr. Warton's character may in general be followed with safety, and ought to be preserved with the respect due to so excellent a critic.

"Skelton's characteristic vein of humour is capricious and grotesque. If his whimsical extravagancies ever move our laughter, at the same time they shock our sensibility. His festive levities are not only vulgar and indelicate, but frequently want truth and propriety. His subjects are often as ridiculous as his metres: but he sometimes debases his matter by his versification. On the whole, his genius seems better suited to low burlesque, than to liberal and manly satire. It is supposed by Caxton, that he improved our language; but he sometimes affects obscurity, and sometimes adopts the most familiar phraseology of the common people." After quoting some lines from the "Boke of Colin Cloute," Mr. Warton remarks, that these are in the best manner of his petty measure, which is made still more disgusting by the repetition of the rhymes, but allows that in the poem called "The Bouge of Court," or the Rewards of a Court, the author, by "adopting the more grave and

stately movement of the seven-lined stanza, has shewn himself not always incapable of exhibiting allegorical imagery with spirit and dignity."

Skelton, however, is very unequal, although his natural bias, and what he seems most anxious to revert to, is comic buffoonery. That the author of the "Prayers to the Trinity," and the lines on the death of Lord Percie, could have written the "Tunning of Elinour Rumming," is almost incredible. His multiplied repetition of rhymes, arbitrary abbreviations of the verse, cant expressions, hard and sounding words newly coined, and patches of Latin and French, Warton supposes to be peculiar, though not exclusively to our author; but his new-coined words, and Latin and French phrases, occur so often, that other critics appear to have been too hasty in asserting that he wrote only for the mob. There is occasionally much sound sense, and, it is to be feared, much just satire on the conduct of the clergy, which we know was such as to justify the plunder of the church by Henry VIII. in the eyes of the people at large. As a poet, however, Skelton contributed very little to the improvement of the poetical style, and seems more disposed to render versification ridiculous. His vein of humour is often copious and original, and had it been directed to subjects of legitimate satire, and regulated by some degree of taste, more credit would have been given to what he insinuates, that he was disliked and reviled for having honestly, though bluntly, exposed the reigning follies of his day. Mrs. Cooper calls him, with some degree of truth, "the restorer of invention in English poetry;" and by Bradshaw, a very indifferent poet of the fifteenth century, he is complimented as the *inventive* Skelton.

His works have hitherto been ushered into the world without much care. It yet remains to explain his obscurities, translate his vulgarisms, and point his verses. The task would require much time and labour, with perhaps no very inviting prospect of recompense. Besides the works published in the late edition of the English poets, Mr. Ritson has given a list of pieces, the most of which are easily accessible, and would have been added to the late collection, had they appeared to throw any important light on the character of the author, or of his age. But Mr. Ritson thinks it utterly incredible that the "Nigramansii," described by Warton, as printed by Wynkin de Worde in 1504, ever existed.[1]

[1] English Poets, 1810, 21 vols. 8vo.

SKELTON (PHILIP), a worthy and learned clergyman of Ireland, and author of some valuable works on divinity, was born in the parish of Derriaghly, near Lisburn, Feb. 1707. His family was originally English; his grandfather, an engineer, having been sent over by Charles I. to inspect the Irish fortifications, settled in that country, and suffered many hardships in Cromwell's time. His father, Richard Skelton, appears to have been, in the reign of William III. a gunsmith, and afterwards a farmer and a tanner. He was a man of great sense, a strict observer of religion, and a careful instructor of his children. He died in his fiftieth year, leaving a widow and ten children. Philip, when about ten years of age, was sent to Lisburn school, where being at first negligent, his father cured him by sending him into the fields and treating him as a menial. After this he applied with diligence, and soon displayed an ardent desire for learning. On the death of his father, which happened when he was at school, his mother had many difficulties in bringing up her numerous family, and he began to think it his duty to relieve her from the expence of one, at least, by a still more close application to his studies. From school, he entered as a sizer in the university of Dublin, in June 1724, where Dr. Delany was his tutor, and ever after his friend.

Here he soon obtained the reputation of a scholar, and also distinguished himself by his skill in fencing, cudgelling, and other manly feats, as well as in some college frolics from which he did not always escape uncensured. His temper was warm, and he entertained that irritable sense of honour which frequently involved him in quarrels. On one occasion he had a quarrel with a fellow-student, who happened to be connected with Dr. Baldwin, the provost, and who insinuated that Skelton was a Jacobite, an accusation which he repelled by the most solemn declaration of his adherence to the Hanover family. Baldwin, however, was prejudiced against him, and endeavoured to keep him out of a scholarship, but, mistaking him for another of the same name, his malice was disappointed, and Skelton received this reward of merit in 1726. Baldwin, however, on other occasions did every thing in his power to make a college life uneasy to him; and Skelton, finding it impossible to gain his favour without disgraceful compliances, resolved to take his degree at the statutable period, and quit the

college. This, however, his enemy still endeavoured to prevent, and, on some idle pretence, stopped his degree.

Skelton's only remedy was now to wait patiently till the next commencement, which would take place in about half a year. As the time approached, he contrived to foil the provost at his own weapons, and knowing his tyrannical and capricious temper, played him a trick, which his biographer relates in the following manner. A few days before the commencement, he waited on the provost, "and after paying his humble submission, said, 'Mr. Provost, I am extremely obliged to you for stopping me of my degree last time, because it was what I wished for above all things, and I beg and beseech you may also stop me now, as my friends are forcing me to take it, and quit the college, contrary to my desire.' 'Ah, you dog,' he replied, 'what do you mean? do you wish to stay here contrary to your friends' consent? Take your degree, sirrah, and quit the college, or I'll make you smart for it.' Skelton then began to cry, and whine, and sob, saying how greatly distressed he was at getting this unfavourable answer. 'Don't be growling here, sir,' he said, 'but go about your business, I'll not agree to your request, you shall take your degree in spite of you, sirrah.' Upon this Skelton, with sorrowful countenance, though with joy at his heart, walked grumblingly out of the room." The consequence of this was, that he commenced B. A. in July 1728, and had his name taken out of the college books, May 31st following, two years before the natural expiration of his scholarship. Notwithstanding this treatment, he always spoke of Dr. Baldwin as in many respects an excellent provost.

Soon after leaving college, he resided with his brother John, a clergyman, and schoolmaster of Dundalk, and took on himself the management of the school, which by his efforts rose to high reputation. He had been here but a short time, when he obtained a nomination to the curacy of Newtown-Butler, in the county of Fermanagh, from Dr. Madden (see MADDEN), and was ordained deacon for this cure by Dr. Sterne, bishop of Clogher, about 1729. He was afterwards ordained priest by the same bishop, and used to relate that he and the other candidates were examined by Dr. Sterne and his assistant for a whole week in Latin, and that they were not allowed, during the whole of this trial, to speak a word of English.

During his holding this curacy he resided in Dr. Madden's

house, called Manor-waterhouse, about three miles from Newtown-Butler, as private tutor; and had three or four boys to instruct in English and the rudiments of the Latin and Greek languages. This left him little time for the composition of his sermons, and such as he wrote at this time, he afterwards very much disliked. Here, however, he exhibited that active benevolence which always formed a striking feature in his character, and although the salary derived both from his curacy and his teaching was very small, he gave at least the half away in charitable purposes. Here likewise it would appear that he wrote his first publication, an anonymous pamphlet, printed at Dublin, recommending Dr. Madden's scheme for establishing premiums in Trinity college; but Madden, although he admired this pamphlet, and solicited the publisher for the name of its author, never made the discovery: Skelton judging it for his advantage to keep the secret. In the mean time, his situation being rendered extremely irksome by the vulgar mind and parsimonious disposition of Mrs. Madden, he resigned both the curacy and his tutorship in about two years.

On leaving Dr. Madden, he repaired to his brother's, in Dundalk, until, in 1732, he was nominated to the curacy of Monaghan, in the diocese of Clogher, by the hon. and rev. Francis Hamilton, the rector. This situation was for some years permanent, and afforded him leisure to pursue his favourite study of divinity, and to execute the duties of a parish priest. "His inclinations," says his biographer, "were all spiritual, and he only desired an opportunity of being more extensively useful: for long before, he had fixed his thoughts on the rewards of a better world than the present." His life was accordingly most exemplary, and his preaching efficacious. It was said that the very children of Monaghan, whom he carefully instructed, knew more of religion at that time, than the grown people of any of the neighbouring parishes, and the manners of his flock were soon greatly improved, and vice and ignorance retreated before so powerful an opponent. His charities were extraordinary, for all he derived from his curacy was 40*l.* of which he gave 10*l.* a year to his mother, and for some years a like sum to his tutor, Dr. Delany, to pay some debts he had contracted at college. The rest were for his maintenance and his charities, and when the pittance he could give was insufficient for the relief of the poor, he

solicited the aid of people of fortune, who usually contributed according to his desire, and could not indeed refuse a man who first gave his own before he would ask any of theirs. His visits to the jails were also attended with the happiest effects. On one remarkable occasion, when a convict at Monaghan, of whose innocence he was well assured, was condemned to be hanged within five days, he set off for Dublin, and on his arrival was admitted to the privy council, which then was sitting. Here he pleaded for the poor man with such eloquence, as to obtain his pardon, and returned with it to Monaghan in time to save his life. In order to be of the more use to his poor parishioners, he studied physic, and was very successful in his gratuitous practice, as well as by his spiritual advice, and was the means of removing many prejudices and superstitions which he found very deeply rooted in their minds.

Mr. Skelton set out in his ministry in the character of an avowed champion of the orthodox faith. Deriving his religious principles from the pure source of information, the holy Scriptures themselves, he could find in these no real ground for modern refinements. Consequently he declared open war against all Arians, Socinians, &c. and published several anonymous pieces against them. In 1736, he published "A Vindication of the Right Rev. the Lord Bishop of Winchester," an ironical attack on Hoadly's "Plain account of the nature and end of the Lord's Supper." When bishop Sterne read it, he sent for Skelton, and asked if he had written it? Skelton gave him an evasive answer. "Well, well," said the bishop," "'tis a clever thing—you are a young man of no fortune; take these ten guineas, you may want them." "I took the money," Skelton told his biographer, "and said nothing, for I was then a poor curate."

He published the same year, "Some proposals for the revival of Christianity," another piece of irony against the enemies of the church, which was imputed to Swift, who, as usual, neither affirmed nor denied; but only observed, that the author "had not continued the irony to the end." In 1737, he published a "Dissertation on the constitution and effects of a Petty Jury." In this, among other things, he seems to object to locking up a jury without food, until they agree upon their opinion. The attorney general called at his bookseller's, who refused to give up the name

of the author. "Well," said the attorney general, "give my compliments to the author, and inform him from me, that I do not think there is virtue enough in the people of this country ever to put his scheme into practice."

His fame, however, both as a preacher and writer, his extraordinary care as an instructor of a parish, and his wonderful acts of charity and goodness, began, about 1737, to be the subject of conversation, not only in the diocese of Clogher, and other parts of the North, but also in the metropolis; but still no notice was taken of him in the way of preferment. Dr. Sterne, the bishop of Clogher, usually sent for him, after he had bestowed a good preferment upon another, and gave him, "by way of a sop," ten guineas, which Mr. Skelton frequently presented to a Mr. Arbuthnot, a poor cast-off curate, who was unable to serve through age and infirmity. At length Dr. Delany, who had been his tutor at college, perceiving him thus neglected, procured for him an appointment to the curacy of St. Werburgh's in Dublin. This would have been highly acceptable to Mr. Skelton, and Dr. Delany would have been much gratified to place such a man in a situation where his merits were likely to be duly appreciated: it is painful to relate in what manner both were disappointed. When he was on the point of leaving the diocese of Clogher, bishop Sterne perceiving that it would be to his discredit if a person of such abilities should leave his diocese for want of due encouragement, sent a clergyman to inform him, "that if he staid in his diocese he would give him the first living that should fall." Relying on this, he wrote to Dr. Delany, and the curacy of St. Werburgh's was otherwise disposed of. The first living that fell vacant was Monaghan, where he had so long officiated, which the bishop immediately gave to his nephew Mr. Hawkshaw, a young gentleman that had lately entered into orders! It would even appear that he had made his promise with a determination to break it, for when he bestowed the preferment on his nephew, he is reported to have said, "I give you now a living worth 300*l.* a year, and have kept the best curate in the diocese for you, who was going to leave it: be sure take his advice, and follow his directions, for he is a man of worth and sense." But Skelton, with all his "worth and sense," was not superior to the infirmities of his nature. He felt this treacherous indignity very acutely, and never attended a visitation

during the remainder of the bishop's life, which continued for a series of years; nor did the bishop ever ask for him, or express any surprize at his absence. Under Mr. Hawkshaw, however, he lived not unhappily. Mr. Hawkshaw submitted to his instructions, and followed his example, and there was often an amicable contest in the performance of their acts of duty and charity.

In 1741, he resumed his useful publications, "The Necessity of Tillage and Granaries, in a letter to a member of parliament," and a paper published in the Philosophical Transactions, entitled "A curious production of Nature," giving an account of a species of caterpillar which appeared on the trees at Monaghan. In 1742 he accepted the office of tutor to the late earl of Charlemont; but, owing to a difference with his lordship's guardian, soon resigned this charge, and returned to his curacy. He had, however, a very high opinion of lord Charlemont, and, in 1743, dedicated to him his "Truth in a Mask," a pamphlet in which he professes to "give religious truth such a dress and mask as may perhaps procure it admittance to a conference with some of its opposers and contemners:" his biographer, however, does not think he has been very successful in this attempt.

After he returned to his curacy, he was offered a school worth 500*l.* a year, arising from the benefit of the scholars, but refused it as interfering with the plan of literary improvement and labour which he had marked out for himself; and when told that he might employ ushers, he said he could not in conscience take the money, without giving up his whole time and attention to his scholars. In 1744, he published "The Candid Reader, addressed to his terraqueous majesty, the World." The objects of his ridicule in this are Hill, the mathematician, who proposed making verses by an arithmetical table, lord Shaftesbury, and Johnson, the author of a play called "Hurlothrumbo," with a parallel between Hurlothrumbo and the rhapsody of Shaftesbury. In the same year he also published "A Letter to the authors of Divine Analogy and the Minute Philosopher, from an old officer," a plain, sensible letter, advising the two polemics to turn their arms from one another against the common enemies of the Christian faith. During the rebellion in 1745, he published a very seasonable and shrewd pamphlet, entitled the "Chevalier's hopes,"

On the death of Dr. Sterne, the see of Clogher was filled by Dr. Clayton, author of the "Essay on Spirit," a decided Arian; and between him and Skelton there could consequently be no coincidence of opinion, or mutuality of respect. In 1748, Mr. Skelton having prepared for the press his valuable work entitled "Deism revealed," he conceived it too important to be published in Ireland, and therefore determined to go to London, and dispose of it there. On his arrival, he submitted his manuscript to Andrew Millar, the bookseller, to know if he would purchase it, and have it printed at his own expence. The bookseller desired him, as is usual, to leave it with him for a day or two, until he could get a certain gentleman of great abilities to examine it. Hume is said to have come in accidentally into the shop, and Millar shewed him the MS. Hume took it into a room adjoining the shop, examined it here and there for about an hour, and then said to Andrew, *print*. By this work Skelton made about 200*l*. The bookseller allowed him for the manuscript a great many copies, which he disposed of among the citizens of London, with whom, on account of his preaching, he was a great favourite. He always spake with high approbation of the kindness with which he was received by many eminent merchants. When in London he spent a great part of his time in going through the city, purchasing books at a cheap rate, with the greater part of the money he got by his "Deism revealed," and formed a good library. This work was published in 1749, in two volumes, large octavo, and a second edition was called for in 1751, which was comprized in two volumes 12mo. It has ever been considered as a masterly answer to the cavils of deists; but the style in this, as in some other of his works, is not uniform, and his attempts at wit are rather too frequent, and certainly not very successful. A few months after its publication the bishop of Clogher, Dr. Clayton, was asked by Sherlock, bishop of London, if he knew the author. "O yes, he has been a curate in my diocese near these twenty years."—"More shame for your lordship," answered Sherlock, "to let a man of his merit continue so long a curate in your diocese."

After a residence at London of about six months, during which he preached some of the sermons since published in his works, Mr. Skelton returned to his curacy in Ireland, and in 1750, a large living became vacant in the diocese

of Clogher. Dr. Delany and another bishop immediately waited on bishop Clayton, and told him, that if he did not give Skelton a living now, after disappointing them so often, they would take him out of his diocese. This, however, was not entirely effectual: Clayton could not refuse the request, but made several removals on purpose to place Skelton in the living of Pettigo, in a wild part of the county of Donegal, worth about 200*l.* a year, the people uncultivated, disorderly, fond of drinking and quarrelling, and, in a word, sunk in profound ignorance. He used to say, he was a missionary sent to convert them to Christianity, and that he was banished from all civilised society. He often declared that he was obliged to ride seven miles before he could meet with a person of common sense to converse with. With such difficulties, however, Skelton was born to contend. He always had a conscientious feeling of the wants of his flock, with a strong impelling sense of duty. His biographer has given a very interesting account of the means, pious and charitable, which he took to meliorate the condition of his parish, which, for the sake of brevity, we must omit; suffice it to say, they were effectual; but his situation affected his mind in some degree, and he became liable to occasional fits of the hypochondriac kind, which recurred more or less in the after part of his life.

In this lonely situation he found some time for study, and besides an excellent visitation sermon on the "Dignity of the Christian Ministry," he published in 1753 "The Consultation, or a Dialogue of the Gods, in the manner of Lucian," intended to ridicule the Arians; and in this, or the following year, went again to London to publish his discourses, two volumes of which appeared in 1754, under the title of "Discourses Controversial and Practical, on various subjects, proper for the consideration of the present times. By the author of 'Deism revealed'."

In 1757 a remarkable dearth prevailed in Ireland, and no where more than in Mr. Skelton's parish. The scenes of distress which he witnessed would now appear scarcely credible. He immediately set himself to alleviate the wants of his flock, by purchases of meal, &c. at other markets, until he had exhausted all his money, and then he had recourse to a sacrifice which every man of learning will duly appreciate. He resolved to sell his books, almost the only comfort he had in this dreary solitude, and relieve his

indigent parishioners with the money. Watson, a bookseller in Dublin, who had advertised them for sale without success, at last bought them himself for 80*l.* and immediately paid the money. Soon after they were advertised, two ladies, lady Barrymore and a Miss Leslie, who guessed at Skelton's reason for selling his books, sent him 50*l.* requesting him to keep his books, and relieve his poor with the money; but Skelton, with many expressions of gratitude, told them he had dedicated his books to God, and he must sell them; and accordingly both sums were applied to the relief of his parishioners. Every heart warms at the recital of such an act of benevolence, and all reflections on it would lessen the impression.—One other circumstance may be added. The bookseller sold only a part of the books in the course of trade, and those that remained, Mr. Skelton, when he could afford it, took from him at the price he sold them for, but insisted on paying interest for the sum they amounted to, for the time Mr. Watson had them in his possession.

About 1758, a pamphlet appeared in Dublin, entitled "An Appeal to the common sense of all Christian people," an artful defence of Arianism, an answer to which was written by Mr. Skelton, in the opinion of his biographer, in a masterly manner and style, exceeding any of his former compositions. But as the "Appeal" sunk into obscurity, the answer was not inserted in the edition of his works published in 1770. Here, however, may be found a description of Lough-Derg, which he wrote about this time, a place much visited by the superstitious. In 1758, Dr. Clayton, bishop of Clogher, died, and was succeeded by Dr. Garnet, who treated Mr. Skelton with the respect he deserved, and in 1759 gave him the living of Devenish, in the county of Fermanagh, near Enniskillen, worth about 300*l.* a year, and thus he was brought once more into civilized society. When leaving Pettigo, he said to the poor, "Give me your blessing now before I go, and God's blessing be with you. When you are in great distress, come to me, and I 'll strive to relieve you." In this new charge, he exerted the same zeal to instruct his flock both in public and private, and the same benevolence toward the poor which had made him so great a benefit to his former people. We must refer to his biographer for numerous proofs, for which his memory continues still to be held in high veneration. In 1766, the bishop of Clog-

her removed him from Devenish to the living of Fintona, in the county of Tyrone, worth at least 100*l.* more than the other. He was now in the fifty-ninth year of his age. "God Almighty," he used to say, "was very kind to me: when I began to advance in years and stood in need of a horse and servant, he gave me a living. Then he gave me two livings, one after another, each of which was worth a hundred a year more than the preceding. I have therefore been rewarded by him, even in this world, far above my deserts."

At Fintona, he shewed himself the same diligent, kind, and faithful pastor as when on his former livings; but two varieties occurred here very characteristic of the man. Having discovered that most of his protestant parishioners were dissenters, he invited their minister to dine with him, and asked his leave to preach in his meeting on the next Sunday; and consent being given, the people were so pleased with Mr. Skelton, that the greater number of them quitted their own teacher. After some time, Skelton asked him how much he had lost by the desertion of his hearers? He told him 40*l.* a year, on which he settled that sum on him annually. We mentioned in a former page that Mr. Skelton had studied physic with a view to assist the poor with advice and medicines. By this practice, at Fintona, he found that Dr. Gormly, the physician of the place, lost a great part of his business; on which Skelton settled also 40*l.* a year on him. In both these instances, his biographer observes, he not only took on him the toil of doing good, but also voluntarily paid for doing it.

In 1770, he published his works by subscription, in 5 vols. 8vo, for the benefit of the Magdalen charity. The first volume contains "Deism revealed," the second and third, the "Sermons" he published in England, the fourth an additional number of sermons not before printed; the fifth consisted of miscellanies, of which some had not been before published, as "Reasons for Inoculation," an "Account of a Well or Pool" near Clovis, in the county of Monaghan, famous for curing the jaundice; "Observations on a late resignation," that of the rev. William Robertson (see his life, vol. XXVI. p. 257.) "A Dream," intended to expose the folly of fashion; and "Hilema," a copse or shrubbery, consisting of observations and anecdotes.

In his latter days, when the air of Fintona became too keen for him, he passed some of his winters in Dublin, and

there was highly valued for his preaching, which, in the case of charities, was remarkably successful. During a dearth, owing to the decline of the yarn manufactory at Fintona, he again exhausted his whole property in relieving the poor, and again sold his books for 100*l*. He said he was now too old to use them; but the real cause was, that he wanted the money to give to the poor, and the year after he bestowed on them 60*l*. It was one of his practices to distribute money, even in times of moderate plenty, among indigent housekeepers, who were struggling to preserve a decent appearance. He was also the kind and liberal patron of such of their children as had abilities, and could, by his urgent application and interest, be advanced in the world.

His infirmities increasing, after fifty years labour in the ministry with unexampled diligence, he now found himself incapable any longer of the discharge of his public duties, and in 1780 took his final leave of Fintona, and removed to Dublin, to end his days. Here he received great respect from many of the higher dignitaries of the church, and in 1781 the university offered him the degree of doctor of divinity, which he declined. In 1784 he published by subscription a sixth volume of his works, containing "An Appeal to common sense on the subject of Christianity," &c. or a historical proof of the truth of Christianity, superior in style and arrangement to any of his former productions, and which shewed that his faculties were in full force at the age of seventy-six. In the same volume, are "Some Thoughts on Common Sense," some hymns, and a Latin poem. In 1786 he published his seventh volume, entitled "Senilia; or an Old Man's Miscellany." In the same year he published a short answer to a catechism, written by an English clergyman, and used at Sunday schools, which he supposed to contain an erroneous doctrine with respect to the state of men after death, and sent a copy to all the bishops of England and Ireland. The archbishop of Dublin was so convinced by it, that he stopped the use of the catechism in his diocese.

Mr. Skelton died May 4, 1787, and was buried near the west door of St. Peter's church-yard. His character has been in some degree displayed in the preceding sketch taken from his "Life," by the rev. Samuel Burdy, 1792, 8vo. With the exception of some oddities of conduct and expression, in which he somewhat resembled Swift and

Johnson, his life was truly exemplary in all its parts, and his writings deserve to be better known.[1]

SKINNER (STEPHEN), an English antiquary, was born either in London, or in the county of Middlesex, about 1622. He was admitted on the royal foundation at Christ church in Oxford, 1638; but, the rebellion breaking out before he could take any degree, he travelled, and studied in several universities abroad. About 1646, he returned home; and going to Oxford, which at this time ceased to be a garrison, he took both the degrees in arts the same year. He then resumed his travels through France, Italy, Germany, the Spanish Netherlands, and other countries; visited the courts of several princes; frequented the principal universities; and established an acquaintance with the learned in different parts of Europe. On the restoration of the university of Heidelberg, by Charles Lewis, Elector Palatine, he was honoured with a doctor of physic's degree; and, returning to England, was incorporated into the same at Oxford in 1654. About this time he settled at Lincoln; where, after practising physic with success, he died of a malignant fever, Sept. 5, 1667. Wood says, "He was a person well versed in most parts of learning, understood all books whether old or new, was most skilful in the Oriental tongues, an excellent Grecian, and, in short, a living library."

He wrote "Prolegomena Etymologica;" "Etymologicon linguæ Anglicanæ;" "Etymologicon Botanicum;" "Etymologica Expositio vocum forensium;" "Etymologicon vocum omnium Anglicarum;" "Etymologicon Onomasticon." After his death these works, which he had left unfinished, came into the hands of Thomas Henshaw, esq. of Kensington, near London, who corrected, digested, and added to them, his additions being marked with the letter H: and after this, prefixing an epistle to the reader, published them with this title, "Etymologicon Linguæ Anglicanæ," &c. 1671, folio.[2]

SLATER, or SLATYER (WILLIAM), a learned divine and poet, was born in Somersetshire in 1587, and was admitted a member of St. Mary hall, Oxford, in 1600, whence he removed to Brasenose college in 1607. In the following year he took his degree of B. A. and was chosen to a fellowship. He took his master's degree in 1611, entered

[1] Life as above. [2] Ath. Ox. vol. II.

into holy orders, and was beneficed. In 1623 he took his degrees in divinity, and had by this time acquired very considerable reputation for his poetical talent, and his knowledge in English history. He died at Otterden in Kent, where he was beneficed, in Oct. or Nov. 1647. His works are, 1. "Threnodia, sive Pandionium," &c. being elegies and epitaphs on the queen Anne of Denmark, to whom he had been chaplain. It is a quarto of four sheets, printed in 1619. The elegies and epitaphs are in Hebrew, Greek, Latin, and English verses, and some of them in the fantastical shape of pillars, circles, &c. 2. "Palæ-Albion, or the History of Great Britain from the first peopling of this island to the reign of king James," Lond. 1621, fol. in Latin and English verse, with historical notes, which Granger, who calls this Slater's "capital work," thinks the most valuable part. 3. "Genethliacon, sive stemma regis Jacobi," Lond. 1630, a thin folio in Lat. and English, with a foolish genealogy of king James from Adam. He published also "The Psalms of David, in fowre languages, Hebrew, Greeke, Latin, and English, and in 4 parts, set to the tunes of our church, with corrections," 1652, 16mo. There appears to have been an edition before this, which was posthumous, but the date is not known. Dr. Burney says this is the most curious and beautiful production of the kind, during the seventeenth century, that has come to his knowledge. Both words and music are very neatly engraved on near sixty copper-plates. The English version is that of Sternhold, retouched, not always for the better, and the music is selected from Ravenscroft.[1]

SLEIDAN (JOHN), an excellent German historian, was born in 1506, at Sleiden, a small town upon the confines of the duchy of Juliers, whence he derived his name. His origin, according to Varillas, was so obscure, that not knowing the name of his father, he adopted that of his birth-place; but this is the report of an enemy, as his father's name was Philip, and his family not of the lower order. He went through his first studies in his own country, together with the learned John Sturmius, who was born in the same town with himself; and afterwards removed, first to Paris, and then to Orleans, where he studied the law for three years. He took the degree of licentiate in this faculty; but, having always an aversion to the bar,

[1] Ath. Ox. vol. II.—Burney's Hist. of Music, vol. III.

he continued his pursuits chiefly in polite literature. Upon his return to Paris, he was recommended by his friend Sturmius, in 1535, to John Du Bellay, archbishop and cardinal; who conceived such an affection for him, that he settled on him a pension, and communicated to him affairs of the greatest importance; for Sleidan had a turn for business, as well as letters. He accompanied the ambassador of France to the diet of Haguenau, but returned to Paris, and remained there till it was not safe for him to stay any longer, as he was inclined to the sentiments of the reformers. In 1542 he retired to Strasburg, where he acquired the esteem and friendship of the most considerable persons, and especially of James Sturmius; by whose counsel he undertook, and by whose assistance he was enabled, to write the history of his own time. He was employed in some negociations both to France and England; and, in one of these journeys, he met with a lady whom he married in 1546. About the same time the princes of the league of Smalcald honoured him with the title of their historiographer, and granted him a pension, and when he lost this by the dissolution of the league in 1547, the republic of Strasburgh gave him another. In 1551, he went, on the part of the republic, to the council of Trent; but, the troops of Maurice, elector of Saxony, obliging that council to break up, he returned to Strasburgh without having transacted any business. He was employed in other affairs of state, when the death of his wife, in 1555, plunged him into a deep melancholy, with such a total loss of memory, as that he did not know his own children. Some imputed this to poison; and others to natural causes. It ended, however, in his death, at Strasburg, Oct. 31, 1556, in the fiftieth year of his age.

He was a learned man, and an excellent writer. In 1555, came out in folio, his "De Statu Religionis & Reipublicæ, Carolo Quinto Cæsare, Commentarii," in twenty-five books, from 1517, when Luther began to preach, to 1555. This history was quickly translated into almost all the languages of Europe, and has been generally thought to be well and faithfully written, notwithstanding the attempts of Varillas and other popish authors to discredit it. It did not stand solely upon Sleidan's own authority, which, however, must be of great weight, considering that he wrote of times in which he lived, and of transactions in which he had some concern; but was extracted from public acts and original

records, which were in the archives of the town of Strasburg, and with which he was furnished by James Sturmius. Besides this history, which is his principal work, he wrote "De quatuor summis Imperiis libri tres," a compendious chronological account of the four great empires, which, on account of its singular utility, has been often printed. He epitomized and translated into Latin the Histories of Froissart and Philip de Comines, and was the author of some other works relating to history and politics, the principal of which are printed in a volume of "Opuscula," Hanover, 1608, 8vo.[1]

SLINGELAND (JOHN PETER VAN), a Dutch artist, eminent as a painter of portraits and conversations, was born at Leyden in 1640, and died in 1691. He was a disciple, and zealous imitator of Gerard Douw, whom he is thought in some respects to surpass. The exquisite neatness of his manner compelled him to work very slowly, and he is said to have employed three years in painting a family picture for Mr. Meermans. He imitated nature with exactness, but without taste or selection, yet he is esteemed one of the best of the Flemish painters.[2]

SLOANE (SIR HANS), an eminent physician, naturalist, and benefactor to learning, was born at Killileagh, in the county of Down, in Ireland, April 16, 1660. He was of Scotch extraction, but his father, Alexander Sloane, being at the head of that colony of Scots which king James I. settled in the north of Ireland, removed to that country, and was collector of the taxes for the county of Down, both before and after the Irish rebellion. He died in 1666.

The younger years of sir Hans Sloane were marked by a strong attachment to the works of nature, in the contemplation of which he passed his leisure hours, until his studies of every kind were, in his sixteenth year, interrupted by a spitting of blood, which confined him to his room for three years. When, by strict regimen and abstinence, he had recovered, he studied the preliminary branches of physic in London, particularly chemistry, under Mr. Strafforth, an excellent chemist, who had been pupil to the celebrated Stahl. He also studied his favourite science of botany at Chelsea garden, which was then but just esta-

[1] Niceron, vol. XXXIX.—Melchior Adam.—Bezæ Icones.—Verheiden Effigies præstantium aliquot Theologorum.
[2] Pilkington.—Argenville, vol. III.

blished, and, young as he was, contracted during that time an acquaintance with Boyle and Ray.

After four years thus employed, he visited France for improvement, in company with Mr. (afterwards sir) Tancred Robinson, M. D. (see his life, vol. XXVI.) and another student. At Paris he attended the lectures of Tournefort and Du Verney; and is supposed to have taken his degrees in medicine at Montpellier; some say at Orange. At Montpellier he was recommended by Tournefort to M. Chirac, then chancellor and professor of that university, and by his means to other learned men, particularly Magnol, whom he always accompanied in his botanical excursions, and derived much benefit from his instructions. He returned to London at the latter end of 1684, and immediately went to visit his illustrious friends Boyle and Ray. The latter was now retired and settled at Black Notley in Essex. Dr. Sloane sent him a great variety of plants and seeds, which Ray has described in his "Historia Plantarum," with proper acknowledgments. At London Dr. Sloane became the favourite of Dr. Sydenham, who took him into his house, and zealously promoted his interest in the way of practice. On Jan. 21, 1685, he was elected a fellow of the Royal Society, and in April 1687, entered into the college of physicians. Such early advancements in his profession are the strongest presumptions in favour of his superior knowledge, and promising abilities. Yet these flattering prospects he relinquished, to gratify his ardour for natural knowledge.

On September 12, 1687, and in the twenty-eighth year of his age, he embarked for Jamaica, as physician to the duke of Albemarle; and touched at Madeira, Barbadoes, Nevis, and St. Kitt's. The duke dying Dec. 19th, soon after their arrival at Jamaica, Dr. Sloane's stay on the island did not exceed fifteen months. During this time, however, such was his application, that, in the language of his French eulogist, had he not converted, as it were, his minutes into hours, he could not have made those numerous acquisitions, which contributed so largely to extend the knowledge of nature; while they laid the foundation of his future fame and fortune. Dr. Pulteney remarks, that several circumstances concurred respecting Dr. Sloane's voyage to Jamaica, which rendered it peculiarly successful to natural history. He was the first man of learning, whom the love of science alone had led from England, to that distant part

of the globe, and, consequently, the field was wholly open to him. He was already well acquainted with the discoveries of the age. He had an enthusiasm for his object, and was at an age, when both activity of body, and ardour of mind, concur to vanquish difficulties. Under this happy coincidence of circumstances, it is not strange that Dr. Sloane returned home with a rich harvest. In fact, besides a proportional number of subjects from the animal kingdom, he brought from Jamaica, and the other islands they touched at, no fewer than eight hundred different species of plants, a number very far beyond what had been imported by any individual into England before.

Dr. Sloane returned from his voyage, May 29, 1689, and fixing in London, soon became eminent. In 1694 he was chosen physician to Christ's hospital, which station he filled until age and infirmities obliged him to resign in 1730, and although he punctually received every year the emolument of his office, because he would not set a precedent that might be disadvantageous to his successor, he constantly applied the money to the relief of those belonging to the hospital who most wanted it. In the preceding year, 1693, he had been elected secretary to the Royal Society, and had revived the publication of the "Philosophical Transactions," which had been interrupted from the year 1687. This office he held till 1712, when he was succeeded by Dr. Halley. About the same time, he became an active member of the college of physicians, in promoting the plan of a dispensary for the poor, which was at length carried into execution. The feuds excited on this occasion, by the apothecaries, gave rise to the once celebrated satire by Dr. Garth.

In 1696, Dr. Sloane published the Prodromus to his history of Jamaica plants, under the title of "Catalogus Plantarum quæ in insula Jamaica sponte proveniunt," 8vo. This volume, intrinsically valuable as it is, may yet be considered as only the nomenclature, or systematic index to his subsequent work. The arrangement of the subject is nearly that of Ray, vegetables being thrown into twenty-five large natural classes, or families. Among botanists of that time, generical characters had not attained any remarkable precision; and Sloane, like Plukenet, was little farther anxious, than to refer his new plants to some genus already established, without a minute attention to the parts of fructification, farther than as they formed part of the character drawn

from habit; yet, with this defect, the figures and descriptions of Sloane proved sufficiently accurate to enable his successors to refer almost all his species to the appropriate places in the system of the present day.

Dr. Sloane began early to form a museum, and it was, by the collections made in his voyage, become considerable; but the æra of its celebrity was not until 1702, when it received the augmentation of Mr. Courten's valuable stores (See COURTEN). In 1701, Dr. Sloane was incorporated doctor of physic at Oxford, and was associated member of several academies on the continent. In 1707, he published the first volume of his history, under the title of "A Voyage to the islands Madeira, Barbadoes, Nevis, St. Christopher's, and Jamaica; with the Natural History of the Herbs and Trees, four-footed Beasts, Fishes, Birds," &c. &c. fol. The introduction of this volume comprehends a general account of the discovery of the West-Indies, and of the island of Jamaica in particular. This is followed by the journal of the voyage. The second volume was not published till 1725, the reasons of which delay were principally the care, arrangement, and description of his museum; to this the collection of Petiver had been added in 1718, which, as it was not preserved with a care equal to the zeal with which Petiver acquired it, demanded extraordinary diligence to recover it from the injury it had sustained. It is in the introduction to this volume that sir Hans gives a general inventory of his library and museum, as it stood in 1725, by which it appears, that the subjects of natural history alone, exclusive of two hundred volumes of preserved plants, amounted to more than 26,200 articles. They were afterwards augmented to upwards of 36,600, as may be seen by "A general view of the contents," published a year before his death. This second volume completed the vegetable part and the animal kingdom, and the plates are continued to the number of 274. The work was productive of much benefit to science, by exciting an emulation, both in Britain and on the continent.

In 1708, he was elected a foreign member of the Royal Academy of Sciences at Paris, a distinction of the highest estimation in science, and the greater at that time, as the French nation was at war with England, and the queen's consent was necessary to the acceptance of it. He was frequently consulted by queen Anne, who, in her last illness, was blooded by him. On the accession of George I.

he was created a baronet, being the first English physician on whom an hereditary title of honour had been conferred. He was appointed physician general to the army, which office he enjoyed till 1727, when he was made physician to George II. He also gained the confidence of queen Caroline, and prescribed for the royal family until his death.

In 1719, sir Hans was elected president of the college of physicians, which station he held sixteen years, and during that time he gave signal proofs of his zeal for the interests of that body. On the death of sir Isaac Newton, in 1727, he was advanced to the presidency of the Royal Society of London, the interest of which no man had ever more uniformly promoted. He made the society a present of 100 guineas and a bust of the founder, Charles II. Thus, in the zenith of prosperity, he presided, at the same time, over the two most illustrious scientific bodies in the kingdom; and, while he discharged the respective duties of each station with credit and honour, he also enjoyed the most extensive and dignified employment as a physician. He occupied these important stations from 1719 to 1733, when he resigned the presidency of the college of physicians; and, in 1740, at the age of eighty, that of the Royal Society, the members of which accepted his resignation with reluctance, and at a public meeting returned him thanks for the great and eminent services he had done them, and requested his permission that his name might remain enrolled among the members of their council, as long as he should live.

Having thus resigned all his public employments, he left London in May 1741, and retired to his house at Chelsea, the manor of which he had purchased in 1712, and to which he removed his museum. Here he received, as in London, the visits of persons of rank, of all learned foreigners, of the royal family, who sometimes did him that honour; and never refused admittance or advice to any, whether rich or poor, who came to consult him concerning their health. Hitherto his great temperance had preserved him from experiencing the infirmities of old age, but in his ninetieth year, he complained of frequent pains, and was sensible of an universal decay, the progress of which he bore with complacency, and after an illness of only three days, expired Jan. 11, 1752. He was interred on the 18th at Chelsea, in the same vault with his lady, who died in 1724. She was the daughter

of alderman Langley of London, and married to Dr. Sloane in 1695. Of this marriage two daughters only survived him, the eldest of whom was married to George Stanley, esq. of Hampshire, and the younger to lord Cadogan.

Sir Hans Sloane was tall and well made in his person; easy, polite, and engaging in his manners; sprightly in his conversation, and obliging to all. It appears by his correspondence in the British Museum that he was a man of great benevolence, and from that character, was frequently solicited by distressed persons of all classes, and, as is usual in such cases, by many who abused his bounty. To foreigners he was extremely courteous, and ready to shew and explain his curiosities to all who gave him timely notice of their visit. He kept an open table once a week for his learned friends, particularly those of the Royal Society. In the aggregation of his vast collection of books, he is said to have sent his duplicates, either to the royal college of physicians, or to the Bodleian library.

He was governor of almost every hospital in London; and to each, after having given 100*l.* in his life-time, he left a more considerable legacy at his death. He was ever a benefactor to the poor, who felt the consequences of his death severely. He was zealous in promoting the establishment of the colony of Georgia in 1732; and formed himself the plan for bringing up the children in the Foundling hospital in 1739. In 1721 he gave the freehold of the ground at Chelsea, near four acres, on which the botanical garden stood, to the company of apothecaries, on condition that the demonstrator should, in the name of the company, deliver annually to the Royal Society, fifty new plants, till the number should amount to 2000, all specifically different from each other; the list of which was published yearly in the Philosophical Transactions. The first was printed in 1722, and the catalogues were continued until 1773, at which time the number 2550 was completed. These specimens are duly preserved in the archives of the society, for the inspection of the curious.

In the exercise of his function as a physician, sir Hans Sloane is said to have been remarkable for the certainty of his prognostics; and the hand of the anatomist verified, in a signal manner, the truth of his predictions relating to the seat of diseases. By his practice he not only confirmed the efficacy of the Peruvian bark in intermittents, but extended its use in favour of other denominations, in nervous

disorders, and in gangrenes and hemorrhages. The sanction he gave to inoculation, by performing that operation on some of the royal family, encouraged, and much accelerated its progress throughout the kingdom. His ointment for the *leucoma* has not yet lost its credit with many reputable names in physic. He published only the works already mentioned, except his papers in the Philosophical Transactions, which are considerably numerous, and may be found in the volumes XVII to XLIX. His valuable museum, it is well known, formed the foundation of that vast national repository known by the name of the British Museum. Sir Hans was naturally very desirous to prevent his collection being dissipated after his death, and bequeathed it to the public on condition that 20,000*l.* should be paid by parliament to his family. Parliament accordingly passed an act, in 1753, for the purchase of sir Hans Sloane's collection, and of the Harleian collection of MSS. and for procuring one general repository for their reception, along with the Cottonian collection, &c. Montague-house, in Russel-street, Bloomsbury, was purchased as the repository, and statutes and rules having been formed for the use of the collection, and proper officers appointed, the British Museum was opened for the public in 1759. It were unnecessary to expatiate on the utility of an institution, so well known, so easily accessible, and so highly important to the interests of science and general literature. From the vast additions made of late years, however, it may be worthy of the parliament, as soon as the national finances will permit, to consider of the propriety of an entire new building for this immense collection, the present being much decayed, and, as a national ornament, bearing no proportion to its invaluable contents.[1]

SLUSE, or SLUSIUS (RENE' FRANCIS WALTER), a mathematician, was born in 1620, at Vise, a small town in the county of Liege. He became abbé of Amas, canon, councillor, and chancellor of Liege, and made his name famous for his knowledge in theology, physics, and mathematics. The Royal Society of London elected him one of their members, and inserted several of his compositions in their Transactions. This very ingenious and learned man died at Liege in 1683, at the age of sixty-three. Of his works there have been published, some learned letters,

[1] Biog. Brit.—Pulteney's Sketches.—Lysons's Environs.

and a work entitled "Mesolabium et Problemata solida;" besides the following pieces in the Philosophical Transactions: viz. 1. Short and easy Method of drawing Tangents to all Geometrical Curves; vol. VII. p. 5143. 2. Demonstration of the same; vol. VIII. pp. 6059, 6119. 3. On the Optic Angle of Alhazen; vol. VIII. p. 6139.[1]

SMALBROKE (RICHARD), bishop of Lichfield and Coventry, was born at Birmingham, where a street bears the name of his family, in 1672, and studied at Magdalen-college, Oxford. Here he took his degrees of M. A. 1694, B. D. 1706, and D. D. in 1708. He was chaplain to archbishop Tenison, and was appointed in 1712 treasurer of Landaff, and afterwards prebendary of Hereford. On Feb. 2, 1723, he was consecrated bishop of St. David's, whence he was translated and confirmed bishop of Lichfield and Coventry Feb. 20, 1730. He entered with spirit into the controversies of his times, particularly against Dodwell and Whiston, the latter in "Reflections on Mr. Whiston's conduct," and "Animadversions on the New Arian reproved." But his great work was "A Vindication of our Saviour's miracles; in which Mr. Woolston's Discourses on them are particularly examined; his pretended authority of the fathers against the truth of the literal sense are set in a just light; and his objections, in point of reason, answered," Lond. 1729, 8vo. This involved him in a controversy with some anonymous writers, and in one or two respects he laid himself open to ridicule by an arithmetical calculation of the precise number of the devils which entered into the swine. Dr. Smalbroke also published eleven single Sermons between 1706 and 1732, and one or two "Charges," and small controversial pieces to the amount of twenty-two. He died Dec. 22, 1749, in the seventy-seventh year of his age, leaving three sons and four daughters. His sons, and other relations, he provided for in the church of Lichfield. His son Richard, the last representative of the family, died in 1805. He had been chancellor of the diocese of Lichfield and Coventry sixty-four years, and was at his death senior member of the college of civilians.[2]

SMALRIDGE (GEORGE), a learned prelate, was born in 1663, at Lichfield in Staffordshire, where his father

[1] Hutton's Dict.—Montucla Hist. de Mathematiques.

[2] Shaw's Hist. of Staffordshire.—Nichols's Bowyer.—Lardner's Works.—Gent. Mag. vol. LXXV.

followed the business of a dyer, but appears not to have been in opulent circumstances, as he was unable to give his son a liberal education. For this our author was indebted to the celebrated antiquary Ashmole, also a native of Lichfield, who, discerning his capacity, sent him to Westminster-school in 1678. Here he was soon distinguished as a young man of parts and application, and acquired particular notice by the classical turn of his exercises. Two years after, he wrote two elegies, one in Latin and the other in English, on the death of Lilly, the astrologer, out of gratitude, we are told, to his patron Ashmole, a great admirer of Lilly. Whatever the poetical merit of these elegies, we may say, in reference to the subject, that they would now be thought ironical.

In May 1682, Mr. Smalridge was elected from Westminster-school to Christ-church, Oxford, where having taken his degree of B. A. at the regular time, he became a tutor, and, what is no inconsiderable proof of the high opinion entertained of his talents, the associate of Aldrich and Atterbury in the controversy against Obadiah Walker, the popish master of University-college. In conjunction with them he published in 1687 "Animadversions on the eight Theses laid down, and the inferences deduced from them, in a discourse entitled 'Church Government, Part V.' lately printed at Oxford." The object on the part of Smalridge and his colleagues, was to defend the supremacy of the king, against papal usurpations. The *discourse* mentioned in the title of his performance was printed by Obadiah Walker, at his private press, and has for its full title "Church government, Part V. a relation of the English Reformation, and the lawfulness thereof examined by the Theses delivered in the four former parts." But as these four former parts never were published, Walker, or rather the real author, Abraham Woodhead, afforded his antagonists just cause for censure, as well as ridicule, since here he was referring for authority to proofs and positions which had never appeared, nor were afterwards produced.

During this time, Smalridge did not neglect classical literature, in which he excelled, and afforded an excellent specimen of his talent for Latin poetry in his "Auctio Davisiana," first printed in 1689, 4to, and afterwards added to the "Musæ Anglicanæ." In July of the same year (1689) he proceeded master of arts, entered into holy

orders, and about 1692 was appointed by the dean and chapter of Westminster to be minister of Tothill-fields chapel. In 1693 he was collated to a prebend in the church of Lichfield. In 1700 he took his degree of D. D. and frequently supplied the place of Dr. Jane, then regius professor of divinity, with great approbation, in which office it being his duty to present persons of eminence for their degrees in that faculty, we find him, in 1706, presenting the celebrated Dr. Grabe (whose MSS. he afterwards possessed) in a very elegant speech. On Jane's death he was strongly recommended by the university to the queen, as a proper person to succeed to the professorship; but his tory principles being particularly obnoxious to the Marlborough party, Dr. Potter, afterwards archbishop of Canterbury, was preferred. The duchess of Marlborough, however, tells us, that this favour was not so easily obtained from her majesty as some others had been, and that it was not till after much solicitation that Dr. Potter was fixed in the professorship.

Dr. Smalridge, who had long been admired as a preacher, was chosen lecturer of St. Dunstan's in the West, London, in Jan. 1708, and for some time quitted the university. His early acquaintance with Atterbury had now been improved into a great degree of intimacy and friendship, arising no doubt, from a similarity of sentiments and studies; and in 1710 Dr. Smalridge had an opportunity of giving a public testimony of his regard for Atterbury, by promoting his advancement to the prolocutor's chair in the lower house of convocation, and presenting him to the upper house, in an elegant speech, which was much admired, and afterwards printed. In this speech he even touches on Atterbury's warmth in controversy, with considerable delicacy indeed, but in a manner that became one who would not deceive the learned body he was addressing. Smalridge himself was not much of a party man, and studiously avoided an intemperate interference in disputed points respecting either church or state, unless where his principles might be called in question, or his silence misunderstood.

In the following year, 1711, he resigned the lectureship of St. Dunstan's, having been made one of the canons of Christ-church, on the same day that Atterbury was made dean; and the latter having resigned the deanery of Carlisle, Dr. Smalridge succeeded him in that preferment, as

he did likewise in the deanery of Christ-church, in 1713, when Atterbury was made bishop of Rochester. In 1714 Dr. Smalridge was consecrated bishop of Bristol, and the queen soon after appointed him her lord almoner, in which capacity he for some time served her successor George I.; but refusing to sign the declaration which the archbishop of Canterbury and the bishops in and about London had drawn up against the rebellion in 1715, he was removed from that place. In this measure he probably was influenced by Atterbury; but he soon regained his favour with the princess of Wales at least, afterwards queen Caroline, who was his steady patron till his death.

Dr. Smalridge, as we have already noticed, in general avoided party connections and party spirit, and amidst much political turbulence, was accounted, and deserved the character of, a man of candour and moderation. He appears to have been on friendly terms with Clarke and Whiston, and contributed to moderate the proceedings of the convention against both. With Clarke he held a dispute on the Trinity at the house of Thomas Cartwright, esq. of Aynho in Northamptonshire, which, however, did not produce the intended effect. Whiston assures us that "if any person in England was able to convince upon that head, it must have been Dr. Smalridge," both from reading and talents; and therefore we must hesitate in believing what Whiston adds, that "the evidence on Dr. Clarke's side was greatly superior to the other," as well as other insinuations which Whiston throws out with great illiberality. His acquaintance, however, with him and Clarke, brought Dr. Smalridge under the suspicion of a fellowship in their Arian sentiments; but Trelawney, bishop of Winchester, having informed him of this imputation, he vindicated himself in a letter dated from Christ-church, and most explicitly rescued his character from the charge. "I have," says he, "from the chair (while I supplied Dr. Jane's place), from the pulpit, in convocation, and upon all other proper occasions, expressed my sentiments about the divinity of our Lord and Saviour, in opposition both to the Socinians and Arians. I did on Sunday last ordain some clergymen, and I examined them particularly as to the points controverted betwixt the Catholic church and the Arians, and said what to me seemed proper to confirm them in the Catholic faith, and to arm them against the objections usually brought by the Arians. I have read over

more than once, and, as well as I was able, have considered Dr. Waterland's late book, and have in conversation signified my approbation of it, and recommended it to my friends as a substantial vindication of the received doctrines and confutation of Arianism."

These were almost the words of a dying man, for this letter is dated Sept. 23, 1719, and on the 27th he expired of an apoplexy at Christ-church, and was interred in the aile of the north-side of the choir of that cathedral, where some years afterwards, a handsome monument was erected to his memory, with an elegant inscription in Latin, most probably by Dr. Freind, his brother-in-law, the bishop and he having married two sisters.

Of Dr. Smalridge bishop Newton says, he was "truly a worthy prelate, an excellent scholar, a sound divine, an eloquent preacher, and a good writer both in Latin and English, of great gravity and dignity in his whole deportment, and at the same time of as great complacency and sweetness of manners, a character at once both amiable and venerable. He was so noted for his good temper, that succeeding Dr. Atterbury in the deaneries of Carlisle and Christ-church, he was said to carry the bucket wherewith to extinguish the fires which the other had kindled."

Newton says the Biographia Britannica is wrong about his family, and "that he left a widow and three children, a son named Philip and two daughters, both sensible clever women. Caroline princess of Wales procured a pension of 300*l.* a-year for the widow, and a prebend of Worcester for the son, who afterwards received the living of Christleton near Chester, from sir Roger Mostyn, and had the chancellorship of Worcester conferred upon him by bishop Hough, out of regard to his father's memory. A subscription too was opened, and nobly promoted for the publication of sixty of the Bishop's Sermons; some of which, it must be confessed, are unequal to the rest, but it is some excuse that they were never designed for the press."

Bishop Newton adds that he had Bristol, the poorest bishopric, and Christ-church the most expensive deanery in the kingdom. This seems to confirm in some degree what Mr. Skelton says in his "Hylema." "The bishopric of Bristol is one of the lowest in point of income among the English sees. Hence it was that Dr. Smalridge, at his decease, was not able to leave even a tolerable subsistence to his widow and two daughters." Mr. Skelton adds a

noble instance of liberality, which we have nowhere else met with. "In this state of exigence those ladies were visited by Mr. Wainwright, who had been some years register to that diocese, and had, by the profits of his place, and other practice of the law, acquired 3000*l*. This sum, his all, he with difficulty prevailed on the widow and her daughters to accept." Mr. Skelton informs us that when queen Caroline heard of this liberal act from Mrs. Smalridge, she was so pleased with Mr. Wainwright's conduct, as to send him to Ireland, as a baron of the Exchequer.

To Dr. Smalridge's publications, already mentioned, may be added a volume of twelve "Sermons", printed by himself in 1717, 8vo, and the "Sixty Sermons," published by his widow in a folio volume, 1726, of which another edition appeared in 1727. The bishop's widow died in May or June 1729.[1]

SMART (CHRISTOPHER), a poet of some, though not the highest celebrity, was born at Shipbourne, in Kent, April 11, 1722. His father was possessed of about three hundred pounds a year in that neighbourhood, and was originally intended for holy orders. Why he did not enter into holy orders, or what occupation he pursued, we are not told, except that at one time he had acted as steward of the Kentish estates of lord Barnard, afterwards earl of Darlington. His mother was a Miss Gilpin, of the family of the celebrated reformer, Bernard Gilpin; an ancestor, by the father's side. Mr. Peter Smart had been a prebendary of Durham in the reign of Charles the First, and was accounted by the puritan party as the proto-martyr in their cause, having been degraded and deprived of all his ecclesiastical preferments, fined five hundred pounds, and imprisoned eleven years. When restored to liberty by the parliament, he appeared as a witness against archbishop Laud. The particular libel for which he suffered is written in Latin verse, and was published in 1643. This is probably what the author of the life prefixed to Smart's poems (edit. 1791) calls "an interesting narrative in a pamphlet." When our poet was at school his father died, and so much in debt, that his widow was obliged to sell the family estate at a considerable loss. As he had, however, received a liberal education, he is said to have communi-

1 Biog. Brit.—Tatler and Spectator with notes.—Whiston's Life, and Memoirs of Clarke.—Bishop Newton's Life.—Nichols's Atterbury's Correspondence.—Skelton's Works, vol. V. p. 542.

cated to his son a taste for literature, and probably that turn for pious reflection, which appears in many of his poetical pieces, and was not interrupted with impunity by the irregularities of his life.

Smart was born earlier than the usual period of gestation, and to this circumstance his biographer ascribes that delicacy of constitution which rendered him unequal to the indulgences of men of vigour and gaiety. His taste for poetry is said to have appeared when he was only four years old, in an extempore effusion, which has not been preserved, but which is said to have indicated a relish for verse, and an ear for numbers. He was educated at Maidstone until he was eleven years old, at which time his father died, and his mother was induced to send him to Durham, where he might enjoy the advantages of a good school, change of air, and what in her circumstances became desirable, the notice and protection of his father's relations. Who they were we are not told, but young Smart was very cordially received at Raby Castle, by lord Barnard, and in this family obtained the friendship of the hon. Mrs. Hope, and the more substantial patronage of the late duchess of Cleveland, who allowed him forty pounds a year until her death, in 1742. His gratitude to these noble personages is amply testified by his "Ode to lord Barnard," whom he particularly acknowledges as one who encouraged his youthful studies. It was probably owing to the liberality of the same family that, after he had acquired very considerable reputation at Durham school, he was sent to Cambridge, in his seventeenth year, and admitted of Pembroke Hall, Oct. 30, 1739.

At college he was much more distinguished for his poetical efforts and classical taste than for an ambition to excel in the usual routine of academical studies, and soon became a general favourite with such of his contemporaries as were men of gaiety and vivacity. A convivial disposition led him at the same time to associate rather too frequently with men of superior fortune, while pride kept him from avowing his inability to support their expences. His only dependence was what he derived from his college, and the allowance made to him by the duchess of Cleveland. This imprudence involved him in difficulties, from which he probably might have been soon extricated, if it had not induced an habitual neglect of pecuniary matters, which adhered to him throughout life, and a love for convivial

enjoyments, which afterwards formed the chief blot in his character. In all other respects, Smart was a man of strict principle, and of blameless conduct.

During the early part of his residence at Cambridge he wrote the Tripos poems, among his works, a species of composition of which it is not often that much notice is taken, but the merit of Smart's verses was immediately and generally acknowledged. When afterwards, by the advice of his friends, he offered himself as a candidate for an university scholarship, he is said to have translated Pope's Ode on St. Cecilia's day into Latin. But this is doubted by his biographer, on account of the length and labour of the composition. He must, however, have executed that translation about this time, as the applause it received induced him to turn his mind to other translations from the same author, and to write to him for his advice or approbation, which produced a correspondence very flattering on both sides. Smart, as a young man, aiming at poetical honours, was gratified with the letters of Pope; and Pope, who was ever alive to extent of fame, was not sorry to find his works introduced on the continent in a classical form. Smart proceeded, accordingly, to translate the "Essay on Criticism," of all Pope's writings, perhaps the most unfit for the purpose; but it brought him into some reputation with scholars.

In 1743, he was admitted to the degree of bachelor of arts; and July 3, 1745, was elected a fellow of Pembroke hall. About this time, he wrote a comedy, of which a few songs only remain; and a ludicrous soliloquy of the Princess Periwinkle, preserved in the Old Woman's Magazine. The play was called "A Trip to Cambridge, or the Grateful Fair." The business of the drama, says his biographer, "was laid in bringing up an old country baronet to admit his nephew a fellow commoner at one of the colleges; in which expedition a daughter or niece attended. In their approach to the seat of the Muses, the waters from a heavy rain happened to be out at Fenstanton, which gave a young student of Emmanuel an opportunity of shewing his gallantry as he was riding out, by jumping from his horse and plunging into the flood to rescue the distressed damsel, who was near perishing in the stream, into which she had fallen from her poney, as the party travelled on horseback. The swain being lucky enough to effect his purpose, of course gained an interest in the lady's heart, and an acquaintance with

the rest of the family, which he did not fail to cultivate on their arrival at Cambridge, with success as far as the fair one was concerned. To bring about the consent of the father (or guardian, for my memory is not accurate), it was contrived to have a play acted, of which entertainment he was highly fond; and the Norwich company luckily came to Cambridge just at that time; only one of the actors had been detained on the road; and they could not perform the play that night, unless the baronet would consent to take a part; which, rather than be disappointed of his favourite amusement, he was prevailed upon to do, especially as he was assured that it would amount to nothing more than sitting at a great table, and signing an instrument, as a justice of peace might sign a warrant: and having been some years of the quorum, he felt himself quite equal to the undertaking. The under-play to be acted by the Norwich company on this occasion, was the 'Bloody War of the King of Diamonds with the King of Spades;' and the actors in it came on with their respective emblems on their shoulders, taken from the suits of the cards they represented. The baronet was the king of one of the parties, and in signing a declaration of war, signed his consent to the marriage of his niece or daughter, and a surrender of all her fortune." This farce was acted at Pembroke-college-hall, the parlour of which made the green-room.

In 1747, Smart took the degree of master of arts, and became a candidate for the Seatonian prize, which was adjudged to him for five years, four of them in succession. The subjects of his poems were, "The Eternity," March 25, 1750. "The Immensity," April 20, 1751. "The Omniscience," Nov. 2, 1752. "The Power," Dec. 5, 1753, and "The Goodness of the Supreme Being," Oct. 28, 1755. It is probable he might have succeeded in the year 1754, but his thoughts were for some time diverted by an important change in his situation. In 1753 he quitted college, on his marriage with Miss Anu-Maria Carnan, the daughter by a former husband of Mary wife of the late worthy Mr. John Newbery. He had been introduced to this gentleman's family by Dr. Burney, the celebrated author of the History of Music, who composed several of Smart's songs, and enriched the collection of his works published in 1791 with some original compositions not generally known to belong to our poet. Before this time, Smart had occasionally visited London, and had relinquished the prospects

of any regular profession. In 1751 he published his Seatonian poem on the "Immensity of the Supreme Being;" and about the same time appears to have been engaged with Newbery in a general scheme of authorship. He had a ready turn for original composition, both in prose and verse, and as Newbery projected many works in the form of periodical miscellanies, must have been an useful coadjutor. During the years 1750 and 1751 he was a frequent contributor to the "Student, or Oxford and Cambridge Miscellany," and carried on at the same time "The Midwife, or the Old Woman's Magazine," a small periodical pamphlet, which was published in three-penny numbers, and was afterwards collected into three volumes, 12mo. Smart and Newbery were almost the sole writers in this last work, which consists of short pieces in prose and verse, mostly of the humorous kind, and generally in a style of humour which in our more polished days would be reckoned somewhat coarse.

During the publication of the "Midwife," he wrote the prologue and epilogue to Othello, when acted at Drury-lane theatre by the Delaval family and their friends. Of the importance of this prologue and epilogue he had so high an opinion, that when he published them, in March 1751, he added a solemn notice of their being entered in the hall-book of the stationers' company, and threatened to prosecute all persons who should pirate them, or *any part of them*. As he affected to conceal his share in the "Midwife," he permits that old lady to copy these articles "because a work of merit printed in that Magazine is as a brilliant set in gold, and increased, not diminished, in its lustre." He was now acquiring the various arts of puffing, and he ever preserved a much higher opinion of his works than even his best friends could allow to be just.—Among other schemes, to which it is to be regretted a man of talents should descend, we find him about the beginning of 1752, endeavouring to amuse the town with a kind of farcical performance, called the "Old Woman's Oratory," intended partly to ridicule orator Henley's buffooneries, and partly to promote the sale of the Old Woman's Magazine. In neither of these was he very successful; the magazine was soon discontinued for want of encouragement, and Henley was a man whose absurdities could be heightened only by himself.

Notwithstanding these pursuits, Smart's pleasing manners

and generally inoffensive conduct procured him the friendship of Johnson, Garrick, Dr. James, Dr. Burney, and other men of literary eminence in that day. Garrick afterwards evinced his liberality, when Smart was in distress, by giving him the profits of a free benefit at Drury-lane theatre, and that it might be the more productive, introduced for the first time the short drama of the "Guardian," in which he appeared in a principal character. Lord Delaval also, to whom Smart had been private tutor at Cambridge, and his brother, sir Francis, were among his friends, and it was at their request he wrote the prologue and epilogue to Othello. In 1752, he published a collection of his poems in 4to, in an elegant and rather expensive form, and although they not only received the praise due to them, but the very flattering decision that in point of genius he might rank with Gray and Mason, yet as this opinion was qualified by some objections, he immediately became the implacable enemy of reviews and reviewers. He supposed at the same time, what we believe is very improbable, that Dr. (afterwards sir) John Hill was the author of the criticism on his poems in the Monthly Review, and determined to take his revenge for this and other offences committed by Hill, by publishing a poem which had been written previously to this affair, entitled "The Hilliad." Of this, book first made its appearance accordingly in the beginning of the year 1753.

"The Hilliad," which is perhaps one of the most bitter satires ever published, would afford a very unfavourable opinion of our author's character, had it not been an attack on a man who had rendered himself ridiculous and contemptible by practising with unblushing effrontery every species of literary and medical quackery. According to Smart, Hill gave the first public provocation, in one of his "Inspectors," where he accuses Smart of ingratitude. Hill alledged that he had been the cause of Smart's being brought up to town; that he had been at all times his friend, and had supported his character; and, long before he appeared as "Inspector," he spoke well of those pieces, on the merit of which Smart's fortune at that time depended; he hints also among other favours, that he had been the means of introducing him to Newbery; and for all this, the only return Smart made was by an abusive poem, "a long elaborate work, which he has read at alehouses and cyder cellars, and if any bookseller will run the risk, will publish."

To this heavy accusation, Smart pleaded not guilty *in toto*, solemnly declaring in an advertisement in the Daily Gazetteer, that he never received the least favour from Hill, directly or indirectly, unless an invitation to dinner, which he never accepted, might be reckoned such. He denied at the same time having ever been in his company but twice, the first time at Mr. Newbery's, the second at Vauxhall gardens; and asserts that Hill had been his enemy as much as it was in his power, particularly in the "Impertinent," another of his papers, in which he abuses not only Smart, but Fielding, who was his particular friend.—This declaration was corroborated by an advertisement from honest Newbery, who adds that he introduced Smart to Hill, six months after the former had engaged with himself (Newbery) in business, when they met as perfect strangers. With respect to Hill's assertion that he had been the means of introducing Smart to Mr. Newbery, the latter declares it to be an absolute falsehood.

The truth was, that Hill pretended to take the part of our poet in the "Inspector," which he was known to write, while he abused him in the "Impertinent," the author of which, he flattered himself, was not known. But it was among the misfortunes of this arch-quack, although advantageous to the public, that whatever disguise he put on was always too thin to elude the penetration of his contemporaries. This trick in particular had been discovered by the reviewer of books in the Gentleman's Magazine five months before the "Inspector" appeared in which he accused Smart of ingratitude. We are not therefore to wonder that the discovery of such malignant hypocrisy stimulated Smart to write "The Hilliad," which, it appears, he first read or circulated in manuscript among his friends. But whatever praise they bestowed on the genius displayed in this satire, they were not pleased that he had involved himself in a war of obloquy with one whom to conquer was to exceed in the worst part of his character; and Smart probably listened to their opinions, for he published no more of the Hilliad. Hill had the credit of writing a Smartiad, which served no other purpose than to set off the merit of the other.

In 1754, Smart published the Seatonian prize poem on the "Power," and in 1756, that on the "Goodness of the Supreme Being; and in the same year, his "Hymn to the Supreme Being," on recovery from a dangerous fit of illness, which illness seems to have filled up the space between

the years 1754 and part of 1756. "Though the fortune," says his biographer, "as well as the constitution of Mr. Smart, required the utmost care, he was equally negligent in the management of both, and his various and repeated embarrassments acting upon an imagination uncommonly fervid, produced temporary alienations of mind; which at last were attended with paroxysms so violent and continued as to render confinement necessary. In this melancholy state, his family, for he had now two children, must have been much embarrassed in their circumstances, but for the kind friendship and assistance of Mr. Newbery. Many other of Mr. Smart's acquaintance were likewise forward in their services; and particularly Dr. Samuel Johnson, who, on the first approaches of Mr. Smart's malady, wrote several papers for a periodical publication in which that gentleman was concerned, to secure his claim to a share in the profits of it."

The publication alluded to, was the "Universal Visitor and Memorialist," published by Gardner, a bookseller in the Strand. Smart, and Rolt, a political writer, are said to have entered into an engagement to write for this magazine, and for no other work whatever; for this they were to have a third of the profits, and the contract was to be binding for ninety-nine years. In Boswell's Life of Johnson, we find this contract discussed with more gravity than it seems to deserve. It was probably a contrivance of Gardner's to secure the services of two irregular men for a certain period. Johnson, however, wrote a few papers for our poet, "not then," he added, "knowing the terms on which Smart was engaged to write, and thinking I was doing him good. I hoped his wits would soon return to him. Mine returned to me, and I wrote in the Universal Visitor no longer." The publication ceased in about two years from its commencement.

Smart's madness, according to Dr. Johnson's account, discovered itself chiefly in unnecessary deviations from the usual modes of the world, in things that are not improper in themselves. He would fall upon his knees and say his prayers in the street, or in any unusual place, and insisted on people praying with him. His habits were also remarkably slovenly, but he had not often symptoms of dangerous lunacy, and the principal reason of his confinement was to give his constitution a chance of recovering from the effects of intemperance. After his release, when his mind appeared

to be in some measure restored, he took a pleasant lodging in the neighbourhood of St. James's park, and conducted his affairs for some time with prudence. He was maintained partly by his literary occupations, and partly by the generosity of his friends, receiving, among other benefactions, fifty pounds a year from the treasury, but by whose interest his biographer has not been able to discover.—In 1757 he published a prose translation of the works of "Horace." From this performance he could derive little fame. He professes, indeed, that he had been encouraged to think that such a translation would be useful to those who are desirous of acquiring or recovering a competent knowledge of the Latin tongue, but the injury done to learners by literal translations was at this time too generally acknowledged to allow him the full force of this apology.

In what manner he lived for some time after this, we are not told. It was in 1759 that Garrick gave him the profits of a benefit before mentioned, when it appears that he was again involved in pecuniary distresses. In 1763, he published "A Song to David," in which there are some passages of more majestic animation than in any of his former pieces, and others in which the expression is mean, and the sentiments unworthy of the poet or the subject. These inequalities will not, however, surprize the reader when he is told that this piece was composed by him during his confinement, when he was debarred the use of pen, ink, and paper, and was obliged to indent his lines with the end of a key, upon the wainscot. This poem was not admitted into the edition of his works published in 1791, but a fragment has been printed in the late edition of the English Poets.

In the same year he published a small miscellany of "Poems on several occasions," at the conclusion of which he complains again of the reviewers, and betrays that irritability of self-conceit which is frequently observed to precede, and sometimes to accompany derangement of mind. In other respects these poems added little to his fame, and, except one or two, have not been reprinted. In 1764, he published "Hannah," an oratorio, the music of which was composed by Worgan, and soon after in the same year, "An Ode to the Earl of Northumberland," on his being appointed lord lieutenant of Ireland, with some other pieces. In all these his imagination, although occasionally fine, went often into wild excesses, and evinced that his mind had never recovered its sober tone.

In his intervals of health and regularity, he still continued to write, and although he perhaps formed too high an opinion of his effusions, he spared no labour when employed by the booksellers, and formed, in conjunction with them, many schemes of literary industry which he did not live to accomplish. In 1765, he published "A Poetical Translation of the Fables of Phædrus," with the appendix of Gudius, and an accurate original text on the opposite page. This translation appears to be executed with neatness and fidelity, but has never become popular. His "Translation of the Psalms," which followed in the same year, affords a melancholy proof of want of judgment and decay of powers. Many of his psalms scarcely rise above the level of Sternhold and Hopkins, and they had the additional disadvantage of appearing at the same time with Merrick's more correct and chaste translation. In 1767, our poet republished his Horace, with a metrical translation, in which, although we find abundance of inaccuracies, irregular rhymes and redundancies, there are some passages conceived in the true spirit of the original.

His last publication, in 1768, exhibited a more striking proof of want of judgment than any of his late performances. It was entitled "The Parables of our Lord and Saviour Jesus Christ. Done into familiar verse, with occasional applications for the use of younger minds." This was dedicated to Master Bonnel George Thornton, a child of three years old, and is written in that species of verse which would be tolerated only in the nursery. In what manner he lived during his latter years, his biographer has not informed us; but at length he was confined for debt in the King's-bench prison, the rules of which were obtained for him by his brother-in-law, Mr. Thomas Carnan. Here he died after a short illness occasioned by a disorder in his liver, May 18, 1770, leaving two daughters, who, with his widow, were long settled at Reading, and by their prudent management of the bookselling trade, transferred to them by the late Mr. John Newbery, were enabled to maintain a very respectable rank in life.

In 1791, a collection of his poetical pieces was formed, to which were prefixed some memoirs of his life collected from his relations. Of these much use has been made in the present sketch, but it has been found necessary to employ considerable research in supplying the want of proper dates, and other circumstances illustrative of the literary

character of a man who, with all his failings, had many amiable qualities. Of his personal character, the following particulars yet remain to be added from the Memoirs.

"His piety was exemplary and fervent; it may not be uninteresting to the reader to be told, that Mr. Smart, in composing the religious poems, was frequently so impressed with the sentiment of devotion, as to write particular passages on his knees. He was friendly, affectionate, and liberal to excess; so as often to give that to others, of which he was in the utmost want himself; he was also particularly engaging in conversation, when his first shyness was worn away; which he had in common with literary men, but in a very remarkable degree. Having undertaken to introduce his wife to my lord Darlington, with whom he was well acquainted; he had no sooner mentioned her name to his lordship, than he retreated suddenly, as if stricken with a panic, from the room, and from the house, leaving her to follow overwhelmed with confusion. As an instance of the wit of his conversation, the following extemporary spondaic, descriptive of the three Bedels of the university, who were at that time all very fat men, is still remembered by his academical acquaintance.

Pinguia tergeminorum abdomina Bedellorum.

"This line he afterwards inserted in one of his poems for the Tripos."

As a poet, Smart exhibits indubitable proofs of genius, but few of a correct taste, and appears to have seldom exercised much labour, or employed cool judgment in preparing his works for the public. Upon the whole, therefore, he is most successful in his lighter pieces, his Odes, Songs, and Fables. His Fables are entitled to high praise, for ease of versification and delicacy of humour, and although he may have departed from the laws which some critics have imposed on this species of composition, by giving reason to inanimate objects, it will be difficult by any laws to convince the reader that he ought not to be delighted with the "Tea-pot and the Scrubbing Brush," the "Bag-wig, and the Tobacco-pipe," or the "Brocaded gown and the Linen rag."

In his religious poems, written for the Seatonian prize, there is much to commend, and where we are most disposed to blame, the fault perhaps is in the expectation that such subjects can be treated with advantage. In the preface to

his Ode to St. Cecilia, he allows that "the choosing too high subjects has been the ruin of many a tolerable genius;" and Dr. Johnson, with majestic energy, remarks, that "whatever is great, desirable, or tremendous, is comprized in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved." Of this Smart seems to have been aware, although ambition and interest, neither illaudable in his circumstances, prompted him to make an attempt, in which, whatever his success, he was allowed to excel his rivals.[1]

SMEATON (JOHN), a very celebrated mechanic and civil engineer, was born May 28, 1724, at Austhorpe near Leeds, where his relations still reside. From his early childhood he discovered a strong propensity to the arts in which he afterwards excelled, was more delighted in talking with workmen than in playing with other boys; and surprised, or occasionally alarmed his friends by mechanical efforts disproportioned to his years; sometimes being at the summit of a building to erect a kind of mill, and sometimes at the side of a well, employed in the construction of a pump. When he was about fourteen or fifteen he had constructed a lathe to turn rose-work, and presented many of his friends with specimens of its operation in wood and ivory. "In the year 1742," says his biographer, "I spent a month at his father's house, and being intended myself for a mechanical employment, and a few years younger than he was, I could not but view his works with astonishment. He forged his iron and steel, and melted his metal; he had tools of every sort for working in wood, ivory, and metals. He had made a lathe by which he had cut a perpetual screw in brass, a thing little known at that day, and which, I believe, was the invention of Mr. Henry Hindley of York, with whom I served my apprenticeship. Mr. Hindley was a man of the most communicative disposition, a great lover of mechanics, and of the most fertile genius. Mr. Smeaton soon became acquainted with him, and they spent many a night at Mr. Hindley's house, 'till day-light, conversing on those subjects."

The father of Mr. Smeaton was an attorney, and wished to bring him up to the same profession. Mr. Smeaton

[1] Life prefixed to his Works, edit. 1791.—Johnson and Chalmers's English Poets, 1810, 21 vols. 8vo.

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therefore, came up to London in 1742, and attended the courts in Westminster-hall; but, finding that the law did not suit the bent of his genius, he wrote a strong memorial on the subject to his father, who had the good sense to allow him from that time to pursue the path which nature pointed for him. Early in 1750 he had lodgings in Turnstile, Holborn, and was commencing the business of a mathematical-instrument-maker. In 1751 he invented a machine to measure a ship's way at sea, and a compass of peculiar construction, touched by Dr. Knight's artificial magnets: and made two voyages with Dr. Knight, to ascertain the merit of his contrivances. In 1753 he was elected a fellow of the Royal Society, and the number of his papers inserted in the Transactions of that body sufficiently evinces how highly he deserved that distinction. In 1759 he received, by an unanimous vote, their gold medal, for his paper entitled "An Experimental Enquiry concerning the natural Powers of Wind and Water to turn Mills, and other Machines depending on a circular Motion." This paper, he says, was the result of experiments made on working models, in 1752 and 1753, but not communicated to the society till 1759; before which time he had not an opportunity of putting the effect of these experiments into real practice, in a variety of cases, and for various purposes, so as to assure the society that he had found them to answer. These experiments discovered that wind and water could be made to do one-third more than was before known, and they were made, we may observe, in his 27th and 28th years.

In 1754 he visited Holland, and travelling on foot, or in the trechschuyts, made himself acquainted with most of the works of art in the Low Countries. In December 1752 the Eddystone lighthouse was burned down, and Mr. Smeaton was recommended to the proprietor, by lord Macclesfield, then president of the Royal Society, as the person best qualified to rebuild it. This great work he undertook immediately, and completed it in the summer of 1759. An ample and most interesting account is given of the whole transaction in a folio volume, published by himself, in 1791, entitled "A narrative of the building, and a description of the construction of the Eddystone Lighthouse with stone, to which is subjoined an Appendix, giving some account of the Lighthouse on the Spurn Point, built upon a sand. By John Smeaton, civil en-

gineer, F. R. S." This publication may be considered as containing an accurate history of four years of his life, in which the originality of his genius, with his great alacrity, industry, and perseverance, are fully displayed. It contains also an account of the former edifices constructed in that place, and is made, by the ingenuity of the writer, an entertaining, as well as an instructive work.

Indeed his building the Eddystone lighthouse, were there no other monument of his fame, would establish his character. The Eddystone rocks have obtained their name from the great variety of contrary *sets* of the tide or current in their vicinity. They are situated nearly S. S. W. from the middle of Plymouth Sound. Their distance from the port of Plymouth is about 14 miles. They are almost in the line which joins the Start and the Lizard points; and as they lie nearly in the direction of vessels coasting up and down the channel, they were unavoidably, before the establishment of a lighthouse there, very dangerous, and often fatal to ships. Their situation with regard to the Bay of Biscay and the Atlantic is such, that they lie open to the swells of the bay and ocean, from all the south-western points of the compass; so that all the heavy seas from the south-west quarter come uncontrouled upon the Eddystone rocks, and break upon them with the utmost fury. Sometimes, when the sea is to all appearance smooth and even, and its surface unruffled by the slightest breeze, the *ground swell* meeting the slope of the rocks, the sea beats upon them in a frightful manner, so as not only to obstruct any work being done on the rock, or even landing upon it, when, figuratively speaking, you might go to sea in a walnut-shell. That circumstances fraught with danger surrounding it should lead mariners to wish for a lighthouse, is not wonderful; but the danger attending the erection leads us to wonder that any one could be found hardy enough to undertake it. Such a man was first found in the person of Mr. H. Winstanley, who, in 1696, was furnished by the Trinity-house with the necessary powers. In 1700 it was finished; but in the great storm of November 1703, it was destroyed, and the projector perished in the ruins. In 1709 another, upon a different construction, was erected by a Mr. Rudyerd, which, in 1755, was unfortunately consumed by fire. The next building was under the direction of Mr. Smeaton, who, having considered the errors of the former constructions,

has judiciously guarded against them, and erected a building, the demolition of which seems little to be dreaded, unless the rock on which it is erected should perish with it.

But although Mr. Smeaton completed the building of the Eddystone lighthouse in a manner that did him so much credit, it does not appear that he soon got into full business as a civil engineer; for in 1764, while he was in Yorkshire, he offered himself a candidate for the place of one of the receivers of the Derwentwater estate. This place was conferred upon him at a full board in Greenwich hospital, the last day of the same year, notwithstanding a powerful opposition. He was very serviceable in it, by improving the mills, and the estates belonging to the hospital; but in 1775 his private business was so much increased that he wished to resign, though he was prevailed upon to hold it two years longer. He was now concerned in many important public works. He made the river Calder navigable; a work that required great skill and judgment, on account of the very impetuous floods to which that river is liable. He planned and superintended the execution of the great canal in Scotland, which joins the two seas; and was supposed to prevent the falling of London-bridge, when that event was apprehended, on the opening of the great arch. In 1771 he became joint proprietor, with his friend Mr. Holmes, of the works for supplying Greenwich and Deptford with water, an undertaking which they succeeded in making useful to the public and beneficial to the proprietors, which it had never been before. Mr. Smeaton, in the course of his employments, constructed a vast variety of mills, to the entire satisfaction and great advantage of the owners; and he improved whatever he took under his consideration, of the mechanical or philosophical kind. Among many instances of this, we may mention his improvements in the air-pump, the pyrometer, the hygrometer, and the steam engine. He was constantly consulted in parliament, and frequently in the courts of law on difficult questions of science; and his strength of judgment, perspicuity of expression, and strict integrity, always appeared on those occasions to the highest advantage. About 1785, finding his health begin to decline, Mr. Smeaton wished as much as possible to withdraw himself from business, and to employ his leisure in drawing up and publishing an account of his principal inventions and works. His narrative of the Eddystone light-

house, already mentioned, was a part of this design, and the only part which he was able to complete. Notwithstanding his wish to retire from business, he could not resist the solicitation of his friend Mr. Aubert, then chairman of the trustees for Ramsgate harbour, to accept the place of engineer to that harbour; and the improvements actually made, as well as his report published by the trustees in 1791, evince the attention which he paid to that important business.

On the 16th of September 1792, Mr. Smeaton was suddenly struck with paralysis, as he was walking in his garden at Austhorpe, and remaining in a very infirm state, though in full possession of his faculties, died on the 28th of the ensuing month. The character of this celebrated engineer may properly be given in the words of his friend Mr. Holmes. "Mr. Smeaton had a warmth of expression, that might appear to those who did not know him to border on harshness, but those more intimately acquainted with him, knew it arose from the intense application of his mind, which was always in the pursuit of truth, or engaged in investigating difficult subjects. He would sometimes break out hastily, when any thing was said that did not tally with his ideas; and he would not give up any thing he argued for, till his mind was convinced by sound reasoning. In all the social duties of life, he was exemplary; he was a most affectionate husband, a good father, a warm, zealous, and sincere friend, always ready to assist those he respected, and often before it was pointed out to him in what way he could serve them. He was a lover and encourager of merit, wherever he found it; and many men are in a great measure indebted for their present situation to his assistance and advice. As a companion he was always entertaining and instructive; and none could spend their time in his company without improvement." "As a man," adds Mr. H. "I always admired and respected him, and his memory will ever be most dear to me." A second edition of his narrative of the Eddystone, was published in 1793, under the revisal of his friend Mr. Aubert: but without any addition. The papers of Mr. Smeaton were purchased of his executors by sir Joseph Banks, under the voluntary promise of accounting to them, for the profits of whatever should be published. Accordingly under the inspection of a society of civil engineers, founded originally by Mr. Smeaton, three 4to volumes of his reports have been published 1797, &c. with a life prefixed.

During many years of his life, Mr. Smeaton was a constant attendant on parliament, his opinion being continually called for. And here his natural strength of judgment and perspicuity of expression had their full display. It was his constant practice, when applied to, to plan or support any measure, to make himself fully acquainted with it, and be convinced of its merits, before he would be concerned in it. By this caution, joined to the clearness of his description, and the integrity of his heart, he seldom failed having the bill he supported carried into an act of parliament. No person was heard with more attention, nor had any one ever more confidence placed in his testimony. In the courts of law he had several compliments paid to him from the bench, by the late lord Mansfield and others, on account of the new light he threw upon difficult subjects.[1]

SMELLIE (WILLIAM), M. D. an eminent accoucheur, was a native of Scotland, and after some practice in his country, settled in the early part of the last century in London. He was principally celebrated as a teacher, having instructed, as he informs us in his practice, nearly a thousand pupils, who assisted, whilst attending his lectures, eleven hundred and fifty poor women. The women were supported, by a subscription among the pupils, during their lying-in. Dr. Smellie was the first writer who considered the shape and size of the female pelvis, as adapted to the head of the fœtus, and who ascertained the position of the latter during the period of gestation; and his opinion has been confirmed by later writers, particularly by Dr. Hunter, who had several opportunities of dissecting women who died undelivered, at different periods of their pregnancy. He also introduced many improvements in delivery and in the use of instruments, and abolished many superstitious notions, and erroneous customs, that prevailed in the management of women in labour, and of the children; and he had the satisfaction to see the greater part of his maxims adopted, not only in this island, but by the most respectable practitioners in the greater part of Europe.

In 1752 he published his lectures; having spent, as he says, six years in digesting and improving them, under the title of a "Treatise of Midwifery," in one volume, 8vo.

[1] Life prefixed to his Reports.—Hutton's Dict.

This was followed in 1754, by a volume of cases, intended to illustrate the method of practice recommended in the treatise. These were very soon translated into French by Mons. Preville, who assigns as a motive for the undertaking, the high character the author enjoyed on the continent. Smellie mentions, in the preface to his volume of cases, his intention of publishing a second volume, to contain a collection of cases in preternatural labours, which would complete his plan. This volume did not appear until about five years after his death, namely, in 1768. "Some years ago," the editor says, "the author retired from business in London, to his native country, where he employed his leisure hours in methodizing and revising his papers, and in finishing his collection of cases for this publication. The manuscript was transmitted to the person who prepared the two former volumes for the press, and even delivered to the printer, when the doctor died advanced in years, in 1763, at his own house near Lanerk in North Britain. This, with the two former volumes," the editor continues to say, "we may venture to call a complete system of midwifery. It is the fruit of forty years experience, enriched with an incredible variety of practice, and contains directions and rules of conduct to be observed in every case that can possibly occur in the exercise of the obstetric art; rules that have not been deduced from the theory of a heated imagination, but founded on solid observation, confirmed by mature reflection, and reiterated experience." This opinion of the merit of the author, and his work, has been confirmed by the general suffrage of the public.

In 1754, this author published a set of "Anatomical tables," with explanations, and an abridgment of his practice of midwifery, with a view to illustrate still farther his treatise on that subject. The plates are thirty-six in number, large folio. The figures are of the size of nature, and principally taken from subjects prepared for the purpose. Twenty-five of them were drawn and engraved by M. Rymsdyke. In forming the remaining eleven, the author acknowledges he received considerable assistance from the late professor Camper.

This author had the fate of almost all ingenious men, to excite the indignation of some of his contemporaries. The most formidable of these was Dr. William Burton, practitioner of midwifery at York, who attacked him with great

acrimony; and Dr. William Douglas, who styles himself physician extraordinary to the prince of Wales, and man-midwife, addressed two letters to Dr. Smellie, in 1748, accusing him of degrading the profession, by teaching midwifery at a very low price, and giving certificates to pupils who had only attended him a few weeks, by which means the number of practitioners was enormously multiplied, and many improper persons admitted. Apothecaries, he says, resorted to the doctor, from various parts of the country, and at the end of two or three weeks, returned to their shops, armed with diplomas signed by the professor, attesting their proficiency in the art. These were framed and hung up in the most conspicuous parts of their houses, and were, without doubt, surveyed with veneration by their patients. "In your bills," he says, "you set forth that you give a universal lecture in midwifery for half a guinea, or four lectures for a guinea." In these universal lectures, the whole mystery of the art was to be unfolded. He charges him also with hanging out a paper lanthorn, with the words "Midwifery taught here for five shillings," each lecture, we presume. This was certainly an humiliating situation for a man of so much real merit. Dr. Douglas relates these cases, in which he contends that Smellie had acted unscientifically; and particularly says, that he suffered one of the women to die by not giving timely assistance. To the charges of mal-practice, Dr. Smellie answered, by giving a full recital of the cases, and referred to Dr. Sands, and other practitioners, who attended with him. His answer was so satisfactory, that Dr. Douglas retracted his charges in his second letter. On the other points, Smellie was silent. It is probable, that, having practised the first nineteen years at a small town in Scotland, where medical fees may be supposed to be low, he might not think the price he demanded for his instructions so insignificant and inadequate as it really was. Smellie is said to have been coarse in his person, and aukward and unpleasing in his manners, so that he never rose into any great estimation among persons of rank. On the other hand, he appears to have had an active and ingenious mind, with a solid understanding and judgment. He had a peculiar turn to mechanics, which was evinced by the alterations he made in the forceps, crotchets, and scissors, which all received considerable improvements under his hands; but this was more particularly shewn by

the elegant construction of his phantoms, or machines, on which he demonstrated the various positions of the fœtus in utero, and the different species of labour. That he was candid and modest appears through every page of his works; ready on all occasions to acknowledge the merit of others, and when correcting their errors assuming no superiority over them. We will conclude this account with the words of one of his pupils, who appears to have been well acquainted with his disposition and manners. "No man was more ready than Dr. Smellie to crave advice and assistance when danger or difficulty occurred, and no man was more communicative, without the least self-sufficiency or ostentation. He never officiously intermeddled in the concerns of others, or strove to insinuate himself into practice by depreciating the character of his neighbour; but made his way into business by the dint of merit alone, and maintained his reputation by the most beneficent and disinterested behaviour."[1]

SMELLIE (WILLIAM), a naturalist of some eminence, was born in the Pleasaunce, one of the suburbs of the city of Edinburgh, in 1740. His father, Alexander Smellie, was a master-builder and stone-mason, and a good classical scholar. William was educated at a school in the village of Duddingstone, near his paternal residence, and, when about twelve years old, was bound apprentice to Messrs. Hamilton, Balfour, and Neil, printers in Edinburgh, for the term of six years and a half. Such was his diligence and attention to the business, that, two years before the expiration of his apprenticeship, he was intrusted with the correction of the press, and during this time he attended some of the classes of the university. In 1757 the Edinburgh Philosophical Society having offered a prize for the most accurate edition of a Latin classic, Mr. Smellie, his biographer says, printed an edition of Terence, to which the prize was adjudged. It was published in 1758, and is mentioned by Dr. Harwood and his successors in Classical Bibliography, as an immaculate edition; but they mention it as printed by Messrs. Hamilton, Balfour, and Neil, without any notice of Smellie. His biographer's account is, that when the prize was offered, "Mr. Smellie, in the name of his masters, became a competitor, and produced an edition of Terence, in duodecimo, the whole of which

[1] Preceding edit. of this Dict.

he set up and corrected himself, and for which the prize (a silver medal) was awarded *to his masters!*" The fact we suspect to be, that his masters procured a correct text of Terence, prepared for the press by some scholar, and employed their apprentice to execute the mechanical part of composing and correcting the errors of the press. The edition itself is certainly a very beautiful piece of typography.

In April 1759, when Mr. Smellie's apprenticeship expired, he entered into an engagement with Messrs. Murray and Cochrane, printers in Edinburgh, to correct the press, and collect articles for the "Scots Magazine," printed by them, &c. In this employment he continued until 1765, when he entered into business as a printer on his own account. While in the service of Messrs. Murray, he employed his leisure time in attending the university lectures, on literature in general, and on medicine, botany, chemistry, &c. To the study of natural history he became early attached: and in 1760 had collected an extensive series of plants, which he presented to Dr. Hope, then professor of botany. He afterwards, in 1764, gained a prize medal for a "Dissertation on the sexes of Plants," in *opposition* to the opinions of Linnæus. The substance of this he published in the first volume of his "Philosophy of Natural History." While he attended the botanical lectures, they were interrupted by Dr. Hope's confinement in consequence of a hurt; and on this occasion the doctor was so sensible of Mr. Smellie's abilities, that he requested him to continue the lectures during his absence, which Mr. Smellie did for about six weeks, to the entire satisfaction of his fellow-students.

An honour like this, for an honour it certainly was, could not fail to make his abilities known; and his friends began now to solicit him to follow one of the learned professions; but this he declined. He had indeed gone through a complete course of studies connected with medicine, but the only result of his labour was the assistance he gave Dr. Buchan in the compilation of that very popular work, "Domestic Medicine," first published in 1770. In 1765, as before noticed, he commenced business as a printer with Messrs. William and Robert Auld; and about two years after Mr. John Balfour was added to the firm, but before 1771 the Messrs. Auld had quitted it.

One of Mr. Smellie's earliest literary schemes was the first edition of the "Encyclopædia Britannica," 3 vols.

4to, published in 1771. Of this he composed, or compiled, the principal articles, and superintended the whole; for which he received the sum of 200*l.* from the proprietors; but he declined taking any concern in the second or subsequent editions. In 1773, in conjunction with Dr. Gilbert Stuart, he engaged in a new monthly work, entitled "The Edinburgh Magazine and Review," which, says his biographer, "would have succeeded, if the management had been entirely committed to the calm, judicious, and conciliatory controul of Mr. Smellie. But owing to the harsh irritability of temper, and the severe and almost indiscriminate satire in which Dr. Stuart indulged, several of the Reviews gave great offence to many leading characters of the day, which occasioned the sale to be so much diminished as to render it a losing concern to the adventurers, insomuch that it was discontinued in 1776, after the production of forty-seven numbers," &c. It appears, however, from the long account given of this Review, by his biographer, that Mr. Smellie partook largely in the arrogance, gross levity, and want of feeling, which distinguished Dr. Stuart's writings. The wonder is, that they should not succeed in a mode of reviewing, now so popular. In 1781, Mr. Smellie published his translation of Buffon's Natural History, in 8 vols. 8vo, which became a favourite, and has often been reprinted.

In 1790, Mr. Smellie published the first volume of the only work, except his translation of Buffon, for which he is likely to be remembered, "The Philosophy of Natural History," 4to. This alone, says his biographer, would have amply sufficed to establish the fame of Mr. Smellie as a man of learning and talents, if his name had never been conjoined with any other literary enterprize. A second volume was left by him in manuscript, which was published after his death by his son, in 1799. Mr. Smellie proposed to have undertaken the composition of a series of biographical memoirs of the lives and writings of such authors as had employed him to print their works. In this he had made some progress; and his lives of Hume, Smith, Monro, and Kames, have been since published, in one volume octavo; and although we are far from thinking them models in that species of composition, and consider the author as rather partial, we should have been happy to have the list completed which his biographer gives of intended lives. The Scotch literati have been too neglectful of their emi-

nent men; but some excellent specimens have lately appeared, as Forbes's Life of Beattie, and lord Woodhouslee's Life of Kames; and we hope for more from men of equal talents.

Mr. Smellie died June 24, 1795; and from the elaborate character given of him by his biographer we should have little inclination to make any deductions, if he had not too often presented us with traits of character by no means of the amiable kind, and if we did not find in his works certain impious levities which are unpardonable. Mr. Smellie's memory will be best preserved by his "Philosophy of Natural History," and his translation of Buffon; but he cannot be elevated to the rank of a hero in literature.[1]

SMETON (THOMAS), a learned Scotch divine, and principal of the college of Glasgow, was born at Gask, near Perth, in 1536. He was educated at the university of St. Andrew's, and afterwards studied for some time at Paris. He then went to Rome, and during a residence of three years there, entered into the society of the Jesuits. After returning to Scotland, on account of some private business, he again visited Paris, where he remained until 1571. At this time Mr. Thomas Maitland, a younger brother of Lithington's, prevailed on Mr. Smeton to accompany him to Italy, where Maitland died. After his death, Smeton went to Geneva, and by conversing with the reformers, was confirmed in an intention he had before meditated, of quitting the church of Rome. From Geneva he travelled to Paris, where he narrowly escaped the massacre, and came home with the English ambassador, sir Thomas Walsingham. Immediately on his arrival, he publicly renounced popery, and settled at Colchester in Essex, as a school-master. In 1578, he returned to Scotland, joined Knox and the other reformers, was appointed minister of Paisley, and member of the general assembly which met at Edinburgh in the same year, and was chosen moderator in the assembly of 1579. He was soon after made principal of the college of Glasgow, and died in 1583. Archbishop Spotswood says, he was a man "learned in the languages, and well seen in the ancient fathers." His only publication is entitled "Responsio ad Hamiltonii dialogum," Edinb. 1579, 8vo, a defence of the presbyterians;

[1] Life by Mr. Kerr, 1811, 2 vols. 8vo.

to which is added, his "Eximii viri Joannis Knoxii, Scoticanæ ecclesiæ instauratoris, vera extremæ vitæ et obitus historia."[1]

SMIGLECIUS (MARTIN), a learned Jesuit, was a native of Poland, and born in 1562. He entered among the Jesuits at Rome in 1581, and made great progress in his studies. Being sent back to Poland, he taught philosophy at Wilna for four years, and divinity for ten. He became, from his reputation for learning, rector of several colleges, and superior of the convent at Cracow. He died July 26, 1618, at the age of fifty-six. He published many works against the Protestants, and particularly against the Socinians, but merits notice chiefly for his system of "Logic," printed at Ingolstadt, 1618, 2 vols. 4to. Rapin styles this a noble work, and it certainly once had considerable reputation.[2]

SMITH (ADAM), the celebrated author of the "Inquiry into the Nature and Causes of the Wealth of Nations," was the only son of Adam Smith, comptroller of the customs at Kirkaldy, in Scotland, where he was born June 5, 1723, a few months after the death of his father. He was originally of an infirm and sickly constitution, and being thus precluded from more active amusements, had his natural turn for books and studious pleasures very early confirmed in his mind. At three years of age he was stolen by vagrants, but was happily recovered, and preserved to be one of the ornaments of the learned world, and the great improver of commercial science. His education was begun at a school in Kirkaldy, and continued at the university of Glasgow, to which he went in 1737, and remained there till 1740, when he removed to Baliol college, Oxford, as an exhibitioner, on Snell's foundation. The studies to which he first attached himself at Glasgow, were mathematics and natural philosophy; these, however, did not long divert him from pursuits more congenial to his mind. The study of human nature in all its branches, more particularly of the political history of mankind, opened a boundless field to his curiosity and ambition; and while it afforded scope to all the various powers of his versatile and comprehensive genius, gratified his ruling passion of contributing to the happiness and improvement of society.

[1] Mackenzie's Scots Writers, vol. III.—M'Rie's Life of Knox.
[2] Gen. Dict.—Alegambe.

To this study, diversified by polite literature, he seems to have devoted himself after his removal from Oxford. It may be presumed, that the lectures of the profound and eloquent Dr. Hutcheson, which he attended before he left Glasgow, had a considerable effect in directing his talents to their proper objects. It was also at this period of his life that he cultivated with the greatest care the study of languages. He had been originally destined for the church of England, and with that view was sent to Oxford, but, after seven years' residence there, not finding an inclination for that profession, he returned to Scotland and to his mother.

In 1751 Mr. Smith was elected professor of logic in the university of Glasgow; and the year following, upon the death of Mr. Cragie, the immediate successor of Dr. Hutcheson, he was removed to the professorship of moral philosophy in that university. His lectures in both these professorships were of the most masterly kind, but no part of them has been preserved, except what he himself published in his two principal works. A general sketch of his lectures has indeed been given by his biographer, in the words of one of his pupils, from which it appears that his lectures on logic were at once original and profound. His course of moral philosophy consisted of four parts; the first contained natural theology, or the proofs of the Being and Attributes of God; the second comprehended ethics, strictly so called, and consisted chiefly of the doctrines which he published afterwards in his "Theory of Moral Sentiments." In the third part he treated more at length of that branch of morality which relates to justice. This also he intended to give to the public; but this intention, which is mentioned in the conclusion of the "Theory of Moral Sentiments," he did not live to fulfil. In the fourth and last part of his lectures he examined those political regulations which are founded, not upon the principle of justice, but of expediency. Under this view he considered the political institutions relating to commerce, to finances, to ecclesiastical and military establishments. What he delivered on these subjects formed the substance of the work which he afterwards published under the title of "An Inquiry into the Nature and Causes of the Wealth of Nations." There was no situation in which his abilities appeared to greater advantage than that of a professor. In delivering his lectures he trusted almost entirely to extem-

porary elocution. His manner, though not graceful, was plain and unaffected; and, as he seemed to be always interested in his subject, he never failed to interest his hearers. His reputation was accordingly raised very high, and a multitude of students from a great distance resorted to the university of Glasgow merely on his account.

It does not appear that he made any public trial of his powers as a writer before the year 1755, when he furnished some criticisms on Johnson's Dictionary, to a periodical work called "The Edinburgh Review," which was then begun, but was not carried on beyond two numbers. In 1759 he first published his "Theory of Moral Sentiments," to which he afterwards subjoined "a Dissertation on the Origin of Languages, and on the different Genius of those which are original and compounded."

After the publication of this work, Dr. Smith remained four years at Glasgow, discharging his official duties with increasing reputation. Towards the end of 1763 he received an invitation from Mr. Charles Townsend to accompany the duke of Buccleugh on his travels; and the liberal terms of the proposal, added to a strong desire of visiting the continent of Europe, induced him to resign his professorship at Glasgow. Early in the year 1764 he joined the duke of Buccleugh in London, and in March set out with him for the continent. Sir James Macdonald, afterwards so justly lamented by Dr. Smith and many other distinguished persons, as a young man of the highest accomplishments and virtues, met them at Dover. After a few days passed at Paris, they settled for eighteen months at Thoulouse, and then took a tour through the south of France to Geneva, where they passed two months. About Christmas 1765 they returned to Paris, and there remained till the October following. By the recommendations of David Hume, with whom Dr. Smith had been united in strict friendship from the year 1752, they were introduced to the society of the first wits in France, but who were also unhappily the most notorious deists. The biographer of Dr. A. Smith has told us, in the words of the duke of Buccleugh himself, that he and his noble pupil lived together in the most uninterrupted harmony during the three years of their travels; and that their friendship continued to the end of Dr. Smith's life, whose loss was then sincerely regretted by the survivor.

The next ten years of Dr. A. Smith's life were passed in a retirement which formed a striking contrast to his late migrations. With the exception of a few visits to Edinburgh and London, he passed the whole of this period with his mother at Kirkaldy, occupied habitually in intense study. His friend Hume, who considered a town as the true scene for a man of letters, in vain attempted to seduce him from his retirement; till at length, in the beginning of 1776, he accounted for his long retreat by the publication of his "Inquiry into the Nature and Causes of the Wealth of Nations," 2 vols. 4to. This book is well known as the most profound and perspicuous dissertation of its kind that the world has ever seen. About two years after the publication of this work the author was appointed one of the commissioners of the customs in Scotland. The greater part of these two years he passed in London, in a society too extensive and varied to allow him much time for study. In consequence of his new appointment, he returned in 1778 to Edinburgh, where he enjoyed the last twelve years of his life in affluence, and among the companions of his youth. "During the first years of his residence in Edinburgh," says his biographer, "his studies seemed to be entirely suspended; and his passion for letters served only to amuse his leisure and to animate his conversation. The infirmities of age, of which he very early began to feel the approaches, reminded him at last, when it was too late, of what he yet owed to the public and to his own fame. The principal materials of the works which he had announced had long ago been collected, and little probably was wanting, but a few years of health and retirement, to bestow on them that systematical arrangement in which he delighted; and the ornaments of that flowing, and apparently artless style, which he had studiously cultivated, but which, after all his experience and composition, he adjusted with extreme difficulty to his own taste." The death of his mother in 1784, who, to an extreme old age, had possessed her faculties unimpaired, with a considerable degree of health, and that of a cousin, who had assisted in superintending his household, in 1788, contributed to frustrate his projects. Though he bore his losses with firmness, his health and spirits gradually declined, and, in July 1790, he died of a chronic obstruction in his bowels, which had been lingering and painful. A few days before his death he gave orders to destroy all his manuscripts, with the exception of some

detached essays, which he left to the care of his executors, and which have since been published in one volume 4to, in 1795.

Of his intellectual gifts and attainments, of the originality and comprehensiveness of his views, the extent, variety, and correctness of his information, the fertility of his invention, and the ornaments which his rich imagination had borrowed from classical culture, Dr. A. Smith has left behind him lasting monuments. To his private worth the most certain of all testimonies may be found in that confidence, respect, and attachment, which followed him through the various relations of life. With all his talents, however, he is acknowledged not to have been fitted for the general commerce of the world, or the business of active life. His habitual abstraction of thought rendered him inattentive to common objects, and he frequently exhibited instances of absence, which have scarcely been surpassed by the fancy of Addison or La Bruyere. Even in his childhood this habit began to shew itself. In his external form and appearance there was nothing uncommon. He never sat for his picture; but a medallion, executed by Tassie, conveys an exact idea of his profile, and of the general expression of his countenance. The valuable library which he had collected was bequeathed, with the rest of his property, to his cousin, Mr. David Douglas.

One thing, however, is much to be regretted, in the life of Dr. A. Smith, of which his biographer has not thought fit to take the smallest notice; and that is his infidelity. When his friend Hume died, he published the life which that celebrated sceptic had written of himself; with such remarks as proved, but too plainly, that his sentiments on the subject of religion were nearly the same with those of the deceased. This publication, which apparently was intended to strike a powerful blow against Christianity, and to give proportionable support to the cause of deism, produced an anonymous letter to Dr. A. Smith from the Clarendon press; which was afterwards known to have proceeded from the pen of Dr. Horne. In this celebrated letter, the argument is so clear, and the humour so easy and natural, that it produces an effect which no one but a determined infidel can resist or resent. Dr. A. Smith had assumed an air of great solemnity in his defence of his friend Hume; but the author of the letter treats them both with a jocularity which has wonderful force. He alludes to certain anecdotes con-

cerning Hume, which are very inconsistent with the account given in his life: for at the very period when he is reported to have been in the utmost tranquillity of spirits, none of his friends could venture to mention Dr. Beattie in his presence, "lest it should throw him into a fit of passion and swearing." From whatever unfortunate cause this bias in Dr. Adam Smith's mind arose, whether from his intimacy with Hume, from his too earnest desire to account for every thing metaphysically, or from a subsequent intercourse with the infidel wits and philosophers of France, it is much to be regretted, as the only material stain upon a character of much excellence.[1]

SMITH (CHARLES), an able writer on the subject of the corn-trade, was born at Stepney, in 1713. His father was Charles Smith, who occupied several mills by descent, and erected those great establishments of the kind at Barking in Essex, from which he retired to Croydon, where he died in 1761. Our author succeeded, on his father's retirement, to the occupation of his predecessors: but, having a competent fortune, left the active management to his partner and relation, while he found leisure to pursue his inquiries at Barking, and discharge the duties of a country magistrate. In 1748, he married Judith, daughter of Isaac Lefevre, brother to Peter Lefevre, who had established the largest malt-distillery in England; and from henceforth he resided among his wife's relations at Stratford in Essex. Here, inquisitive and industrious, he turned his attention to the operations of the corn-trade, and policy of the corn-laws, and was induced by the scarcity of 1757, to lay the result of his labours on this subject before the public, in three valuable tracts published in 1758 and 1759. These were well received, and the author lived to see an edition of them published by the city of London; to hear his work quoted with approbation by Dr. Adam Smith, in his "Wealth of Nations;" and to observe his recommendations adopted by parliament. But in the midst of these enjoyments he died by a fall from his horse, Feb. 8, 1777, aged sixty-three. His only son, Charles Smith, esq. was lately member of parliament for Westbury in Wiltshire. Mr. Smith's tracts on corn had become very scarce, when in 1804 they

[1] Life by Dugald Stewart, esq. first published in the Transactions of the Royal Society of Edinburgh, and since with the Lives of Reid and Robertson.

were re-published by George Chalmers, esq. with a memoir of the author.[1]

SMITH (CHARLOTTE), an elegant poetess, was born in 1749. She was the daughter of Nicholas Turner, esq. a gentleman of Sussex, whose seat was at Stoke, near Guilford; but he had another house at Bignor Park, on the banks of the Arun, where she passed many of her earliest years, amidst scenery which had nursed the fancies of Otway and Collins, and where every charm of nature seems to have left the most lively and distinct impression on her mind. She discovered from a very early age an insatiable thirst for reading, which was checked by an aunt, who had the care of her education; for she had lost her mother almost in her infancy. From her twelfth to her fifteenth year, her father resided occasionally in London, and she was introduced into various society. It is said that before she was sixteen, she married Mr. Smith, a partner in his father's house, who was a West India merchant, and also an East India director; an ill-assorted match, and the prime source of all her future misfortunes. After she had resided some time in London, and partly in the vicinity, Mr. Smith's father, who could never persuade his son to give his time or care sufficiently to the business in which he was engaged, allowed him to retire into the country, and purchased for him Lyss farm in Hampshire.

In this situation, Mrs. Smith, who had now eight children, passed several anxious and important years. Her husband was imprudent, kept a larger establishment than suited his fortune, and engaged in injudicious and wild speculations in agriculture. She foresaw the storm that was gathering over her; but she had no power to prevent it; and she endeavoured to console her uneasiness by recurring to the muse, whose first visitings had added force to the pleasures of her childhood. "When in the beech woods of Hampshire," she says, "I first struck the chords of the melancholy lyre: its notes were never intended for the public ear: it was unaffected sorrow drew them forth: I wrote mournfully, because I was unhappy."

In 1776, Mr. Smith's father died; in four or five years afterwards Mr. Smith served the office of high sheriff for Hampshire, and immediately afterwards, his affairs were brought to a crisis, and he was confined in the King's-bench

[1] From Mr. Chalmers's Memoir.

prison. There Mrs. Smith accompanied him, and passed with him the greater part of his confinement, which lasted seven months, and it was by her exertions principally, that he was liberated. At this unhappy period, she had recourse to those talents, which had hitherto been cultivated only for her own private gratification. She collected together a few of those poems, which had hitherto been confined to the sight of one or two friends, and had them printed at Chichester in 1784, 4to, with the title "Elegiac Sonnets and other Essays." A second edition was eagerly called for in the same year.

The little happiness she enjoyed from Mr. Smith's liberation was soon clouded; and he was obliged to fly to France to avoid the importunity of his creditors. Thither likewise Mrs. Smith accompanied him; and after immediately returning with the vain hope of settling his affairs, again passed over to the continent, where having hired a dreary chateau in Normandy, they spent an anxious, forlorn, and expensive winter, which it required all her fortitude, surrounded by so many children and so many cares, to survive. The next year she was called on again to try her efforts in England. In this she so far succeeded as to enable her husband to return; soon after which they hired the old mansion of the Mill family at Wolbeding in Sussex.

It now became necessary to exert her faculties again as a means of support; and she translated a little novel of abbé Prevost; and made a selection of extraordinary stories from "Les Causes Celebres" of the French, which she entitled "The Romance of Real Life." Soon after this she was once more left to herself by a second flight of her husband abroad; and she removed with her children to a small cottage in another part of Sussex, whence she published a new edition of her "Sonnets," with many additions, which afforded her a temporary relief. In this retirement, stimulated by necessity, she ventured to try her powers of original composition in a novel called "Emmeline, or the Orphan of the Castle," 1788. This, says her biographer, "displayed such a simple energy of language, such an accurate and lively delineation of character, such a purity of sentiment, and such exquisite scenery of a picturesque and rich, yet most unaffected imagination, as gave it a hold upon all readers of true taste, of a new and captivating kind." The success of this novel encouraged her to produce others for some successive years, "with equal felicity,

with an imagination still unexhausted, and a command of language, and a variety of character, which have not yet received their due commendation." "Ethelinde" appeared in 1789; "Celestina" in 1791; "Desmond" in 1792; and "The Old Manor House" in 1793. To these succeeded "The Wanderings of Warwick;" the "Banished Man;" "Montalbert;" "Marchmont;" "The young Philosopher," and the "Solitary Wanderer," making in all 38 volumes. They were not, however, all equally successful. She was led by indignant feelings to intersperse much of her private history and her law-suits; and this again involved her sometimes in a train of political sentiment, which was by no means popular, and had it been just, was out of place in a moral fiction.

Besides these, Mrs. Smith wrote several beautiful little volumes for young persons, entitled "Rural Walks;" "Rambles Farther;" "Minor Morals," and "Conversations;" and a poem in blank verse, called "The Emigrant," in addition to a second volume of "Sonnets."

During this long period of constant literary exertion, which alone seemed sufficient to have occupied all her time, Mrs. Smith had both family griefs and family business of the most perplexing and overwhelming nature to contend with. Her eldest son had been many years absent as a writer in Bengal; her second surviving son died of a rapid and violent fever; her third son lost his leg at Dunkirk, as an ensign in the 24th regiment, and her eldest daughter expired within two years after her marriage. The grandfather of her children had left his property, which lay in the West Indies, in the hands of trustees and agents, and it was long unproductive to her family. Some arrangements are said to have been attempted before her death which promised success, but it does not appear that these were completed. Her husband, who seems never to have conquered his habits of imprudence, died, it is said, in legal confinement, in March 1806; and on Oct. 28 following, Mrs. Smith died at Telford, near Farnham, in Surrey, after a lingering and painful illness, which she bore with the utmost patience.

The year following her death an additional volume of her poetry was published under the title of "Beachy Head and other Poems," which certainly did not diminish her well-earned and acknowledged reputation as a genuine child of genius. Her novels may be forgotten, and, we believe,

are in a great measure so at present; but we agree with her kind eulogist, that of her poetry it is not easy to speak in terms too high. "There is so much unaffected elegance: so much pathos and harmony in it: the images are so soothing, and so delightful; and the sentiments so touching, so consonant to the best movements of the heart, that no reader of pure taste can grow weary of perusing them." It was reported that her family intended to publish memoirs of her life, and a collection of her letters; but as at the distance of almost ten years nothing of this kind has appeared, we presume that the design, for whatever reason, has been abandoned.[1]

SMITH (EDMUND), one of those writers who, without much labour have attained high reputation, and who are mentioned with reverence rather for the possession than the exertion of uncommon abilities, was the only son of Mr. Neale, an eminent merchant, by a daughter of the famous baron Lechmere; and born in 1668. Some misfortunes of his father, which were soon after followed by his death, occasioned the son to be left very young in the hands of Mr. Smith, who had married his father's sister. This gentleman treated him with as much tenderness as if he had been his own child; and placed him at Westminster-school under the care of Dr. Busby. After the death of his generous guardian, young Neale, in gratitude, thought proper to assume the name of Smith. He was elected from Westminster to Cambridge, but, being offered a studentship, voluntarily removed to Christ-church in Oxford; and was there by his aunt handsomely maintained as long as she lived; after which, he continued a member of that society till within five years of his own death. Some time before he left Christ church, he was sent for by his mother to Worcester, and acknowledged by her as a legitimate son; which his friend Oldisworth mentions, he says, to wipe off the aspersions that some had ignorantly cast on his birth. He passed through the exercises of the college and university with unusual applause; and acquired a great reputation in the schools both for his knowledge and skill in disputation. He had a long and perfect intimacy with all the Greek and Latin classics; with whom he had carefully compared whatever was worth perusing in the French, Spanish, and

[1] From an elegant tribute to her memory in the Cens. Lit. vol. IV.—Gent. Mag. vol. LXXVI.

Italian languages, and in all the celebrated writers of his own country. He considered the ancients and moderns, not as parties or rivals for fame, but as architects upon one and the same plan, the art of poetry.

His works are not many, and those scattered up and down in miscellaneous collections. His celebrated tragedy, called "Phædra and Hippolitus," was acted at the theatre royal in 1707. This play was introduced upon the stage at a time when the Italian opera so much engrossed the polite world, that sense was thought to be sacrificed to sound: and this occasioned Addison, who wrote the prologue, to satirize the vitiated taste of the public. The chief excellence of this play, which has been praised far beyond its merits, is the versification. It is not destitute of the pathetic; but is so wonderfully inferior, not only to the Hippolytus of Euripides, but even to the Phédre of Racine, and is so full of glaring faults, that it is astonishing how Addison could tolerate it, or how it could be made even a temporary fashion to admire it. It is now as little thought of as it deserves. This tragedy, with "A Poem to the Memory of Mr. John Phillips," his most intimate friend, three or four odes, and a Latin oration spoken publicly at Oxford, "in laudem Thomæ Bodleii," were published in 1719, under the name of his Works, by his friend Oldisworth, who prefixed a character of Smith.

He died in 1710, in his forty-second year, at the seat of George Ducket, esq. called Hartham, in Wiltshire; and was buried in the parish church there. Some time before his death, he engaged in considerable undertakings; and raised expectations in the world, which he did not live to gratify. Oldisworth observes, that he had seen of his about ten sheets of Pindar, translated into English; which, he says, exceeded any thing in that kind he could ever hope for in our language. He had drawn out a plan for a tragedy of Lady Jane Grey, and had written several scenes of it; a subject afterwards nobly executed by Mr. Rowe. But his greatest undertaking was a translation of Longinus, to which he proposed a large addition of notes and observations of his own, with an entire system of the art of poetry in three books, under the titles of "thoughts, diction, and figure." He intended also to make remarks upon all the ancients and moderns, the Greek, Latin, French, Spanish, Italian, and English poets; and to animadvert upon their several beauties and defects.

Oldisworth has represented Smith as a man abounding with qualities both good and great; and that may perhaps be true, in some degree, though amplified by the partiality of friendship. He had, nevertheless, some defects in his conduct: one was an extreme carelessness in the particular of dress; which singularity procured him the name of "Captain Rag." The ladies, it is said, at once commended and reproved him, by the name of the "handsome sloven." It is acknowledged also, that he was much inclined to intemperance; which was caused perhaps by disappointments, but led to that indolence and loss of character, which has been frequently destructive to genius, even of a higher order than he appears to have possessed. Dr. Johnson thus draws up his character: "As his years advanced, he advanced in reputation; for he continued to cultivate his mind; but he did not amend his irregularities, by which he gave so much offence, that, April 24, 1700, the dean and chapter declared 'the place of Mr. Smith void, he having been convicted of riotous misbehaviour in the house of Mr. Cole, an apothecary; but it was referred to the dean when and upon what occasion the sentence should be put in execution. Thus tenderly was he treated; the governors of his college could hardly keep him, and yet wished that he would not force them to drive him away. Some time afterwards he assumed an appearance of decency; in his own phrase, he whitened himself, having a desire to obtain the censorship, an office of honour and some profit in the college; but when the election came, the preference was given to Mr. Foulkes, his junior; the same, I suppose, that joined with Freind in an edition of part of Demosthenes; it not being thought proper to trust the superintendance of others to a man who took so little care of himself. From this time Smith employed his malice and his wit against the dean, Dr. Aldrich, whom he considered as the opponent of his claim. Of his lampoon upon him, I once heard a single line too gross to be repeated. But he was still a genius and a scholar, and Oxford was unwilling to lose him: he was endured, with all his pranks and his vices, two years longer; but on December 20, 1705, at the instance of all the canons, the sentence declared five years before was put in execution. The execution was, I believe, silent and tender; for one of his friends, from whom I learned much of his life, appeared not to know it. He was now driven to London, where he

associated himself with the whigs, whether because they were in power, or because the tories had expelled him, or because he was a whig by principle, may perhaps be doubted. He was, however, caressed by men of great abilities, whatever were their party, and was supported by the liberality of those who delighted in his conversation. There was once a design, hinted at by Oldisworth, to have made him useful. One evening, as he was sitting with a friend at a tavern, he was called down by the waiter, and, having stayed some time below, came up thoughtful. After a pause, said he to his friend, 'He that wanted me below was Addison, whose business was to tell me that a history of the revolution was intended, and to propose that I should undertake it. I said, 'What shall I do with the character of lord Sunderland?' And Addison immediately returned, 'When, Rag, were you drunk last?' and went away. Captain Rag was a name that he got at Oxford by his negligence of dress. This story I heard from the late Mr. Clark, of Lincoln's Inn, to whom it was told by the friend of Smith. Such scruples might debar him from some profitable employments; but as they could not deprive him of any real esteem, they left him many friends; and no man was ever better introduced to the theatre than he, who, in that violent conflict of parties, had a prologue and epilogue from the first wits on either side. But learning and nature will now-and-then take different courses. His play pleased the critics, and the critics only. It was, as Addison has recorded, hardly heard the third night. Smith had, indeed, trusted entirely to his merit; had insured no band of applauders, nor used any artifice to force success, and found that naked excellence was not sufficient for its own support. The play, however, was bought by Lintot, who advanced the price from fifty guineas, the current rate, to sixty; and Halifax, the general patron, accepted the dedication. Smith's indolence kept him from writing the dedication, till Lintot, after fruitless importunity, gave notice that he would publish the play without it. Now, therefore, it was written; and Halifax expected the author with his book, and had prepared to reward him with a place of three hundred pounds a year. Smith, by pride, or caprice, or indolence, or bashfulness, neglected to attend him, though doubtless warned and pressed by his friends, and at last missed his reward by not going to solicit it. In 1709, a year after the exhibition of Phædra,

died John Philips, the friend and fellow-collegian of Smith, who, on that occasion, wrote a poem, which justice must place among the best elegies which our language can shew, an elegant mixture of fondness and admiration, of dignity and softness. There are some passages too ludicrous; but every human performance has its faults. This elegy it was the mode among his friends to purchase for a guinea; and, as his acquaintance was numerous, it was a very profitable poem. Of his 'Pindar,' mentioned by Oldisworth, I have never otherwise heard. His 'Longinus' he intended to accompany with some illustrations, and had selected his instances of 'the false Sublime,' from the works of Blackmore. He resolved to try again the fortune of the stage, with the story of 'Lady Jane Grey.' It is not unlikely that his experience of the inefficacy and incredibility of a mythological tale might determine him to choose an action from English history, at no great distance from our own times, which was to end in a real event, produced by the operation of known characters. Having formed his plan, and collected materials, he declared that a few months would complete his design; and, that he might pursue his work with fewer avocations, he was, in June, 1710, invited by Mr. George Ducket, to his house at Hartham in Wiltshire. Here he found such opportunities of indulgence as did not much forward his studies, and particularly some strong ale, too delicious to be resisted. He ate and drank till he found himself plethoric: and then, resolving to ease himself by evacuation, he wrote to an apothecary in the neighbourhood a prescription of a purge so forcible, that the apothecary thought it his duty to delay it till he had given notice of its danger. Smith, not pleased with the contradiction of a shopman, and boastful of his own knowledge, treated the notice with rude contempt, and swallowed his own medicine, which, in July 1710, brought him to the grave. He was buried at Hartham. Many years afterwards, Ducket communicated to Oldmixon, the historian, an account, pretended to have been received from Smith, that Clarendon's History was, in its publication, corrupted by Aldrich, Smalridge, and Atterbury; and that Smith was employed to forge and insert the alterations. This story was published triumphantly by Oldmixon, and may be supposed to have been eagerly received: but its progress was soon checked; for, finding its way into the journal of Trevoux, it fell under the eye

of Atterbury, then an exile in France, who immediately denied the charge, with this remarkable particular, that he never in his whole life had once spoken to Smith; his company being, as must be inferred, not accepted by those who attended to their characters. The charge was afterwards very diligently refuted by Dr. Burton of Eton; a man eminent for literature, and, though not of the same party with Aldrich and Atterbury, too studious of truth to leave them burthened with a false charge. The testimonies which he has collected have convinced mankind that either Smith or Ducket were guilty of wilful and malicious falsehood. This controversy brought into view those parts of Smith's life which with more honour to his name might have been concealed. Of Smith I can yet say a little more. He was a man of such estimation among his companions, that the casual censures or praises which he dropped in conversation were considered, like those of Scaliger, as worthy of preservation. He had great readiness and exactness of criticism, and by a cursory glance over a new composition would exactly tell all its faults and beauties. He was remarkable for the power of reading with great rapidity, and of retaining with great fidelity what he so easily collected. He therefore always knew what the present question required; and, when his friends expressed their wonder at his acquisitions, made in a state of apparent negligence and drunkenness, he never discovered his hours of reading or method of study, but involved himself in affected silence, and fed his own vanity with their admiration and conjectures. One practice he had, which was easily observed: if any thought or image was presented to his mind that he could use or improve, he did not suffer it to be lost; but, amidst the jollity of a tavern, or in the warmth of conversation, very diligently committed to paper. Thus it was that he had gathered two quires of hints for his new tragedy; of which Rowe, when they were put into his hands, could make, as he says, very little use, but which the collector considered as a valuable stock of materials. When he came to London, his way of life connected him with the licentious and dissolute; and he affected the airs and gaiety of a man of pleasure; but his dress was always deficient: scholastic cloudiness still hung about him, and his merriment was sure to produce the scorn of his companions. With all his carelessness, and all his vices, he was one of the murmurers at fortune; and wondered why he was suffered to be poor, when Addison was

caressed and preferred: nor would a very little have contented him; for he estimated his wants at six hundred pounds a year. In his course of reading it was particular, that he had diligently perused, and accurately remembered, the old romances of knight-errantry. He had a high opinion of his own merit, and something contemptuous in his treatment of those whom he considered as not qualified to oppose or contradict him. He had many frailties; yet it cannot but be supposed that he had great merit, who could obtain to the same play a prologue from Addison, and an epilogue from Prior; and who could have at once the patronage of Halifax, and the praise of Oldisworth."[1]

SMITH (EDWARD), bishop of Down and Connor, a learned divine and philosopher, was born at Lisburn in the county of Antrim, in 1665, and was educated in the university of Dublin, of which he was elected a fellow in 1684, in the nineteenth year of his age. He afterwards took his degree of doctor of divinity. During the troublesome times in 1689, he retired for safety to England, where he was recommended to the Smyrna company, and made chaplain to their factories at Constantinople and Smyrna. Here he remained four years, and, probably by engaging in trade, very much advanced his private fortune. In 1693 he returned to England, and was made chaplain to king William III. whom he attended four years in Flanders, and became a great favourite with his majesty. His first promotion was to the deanery of St. Patrick's, Dublin, in 1695, whence he was advanced to the bishopric of Down and Connor in 1699, and was soon after admitted into the privy-council. He died at Bath in October 1720, leaving large property to his family. He printed four sermons, one preached at London before the Turkey company, the others at Dublin, upon public occasions. While at the university, he was a member of the philosophical society of Dublin, and for some time their secretary. In 1695 he was elected a fellow of the Royal Society of London, and contributed to the "Philosophical Transactions," papers on the follow subjects: "Answers to Queries about Lough-Neagh;" "A relation of an extraordinary effect of the power of imagination;" "Account of soap earth near Smyrna;" "Of Rusma, a black earth;" and of "The Use of Opium among the Turks."[2]

[1] Johnson's Lives.—Nichols's Poems—and Atterbury's Correspondence.
[2] Harris's edition of Ware.

SMITH (GEORGE), of Chichester, the second, but most known, of three brothers, all distinguished as painters, was born in 1714. George is celebrated as a painter of landscape, but it was expected by the connoisseurs of the time, that his younger brother JOHN would have surpassed him in that syle of painting. In the contests for prizes, at the society for the encouragement of arts, John's landscapes were frequently preferred to those of George; but he died at an earlier period, and all memory of his works, as well as of the artist himself, has been nearly obliterated. WILLIAM, the eldest brother, was a painter of portraits, but produced also some good landscapes. He is said, however, by some who remember him, to have been more remarkable for painting fruit and flowers, than for the other branches of his art. William was deformed, and his countenance was thought by many to resemble that of the celebrated John Locke. John died July 29, 1764, at the age of forty-seven. William on the 27th of the ensuing September, at the age of fifty-seven. George survived till Sept. 7, 1776, when he died, at the age of sixty-two. Their remains are deposited in the church-yard of St. Pancras at Chichester, and distinguished only by a plain stone, containing their names and the profession of each, with the dates above recited. Mr. W. Pether, an ingenious painter and engraver in mezzotinto, who was intimate with these brothers, published several years ago an admirable print, with fine likenesses of the three, represented in a groupe; the eldest is reading a lecture upon landscape to the two younger, who are listening with great attention.[1]

SMITH (HENRY), an English divine of popular fame in the sixteenth century, was born in 1550 of a good family at Withcock in Leicestershire, and after pursuing his studies at Oxford, entered into the church. Wood thinks he took the degree of M. A. as a member of Hart-hall, in 1583; and adds, that "he was then esteemed the miracle and wonder of his age, for his prodigious memory, and for his fluent, eloquent, and practical way of preaching." His scruples, however, as to subscription and ceremonies were such, that being loth, as his biographer Fuller informs us, "to make a rent either in his own conscience or in the church," he resolved not to undertake a pastoral charge, but accepted the office of lecturer of the church

[1] Preceding edition of this Dict.

of St. Clement Danes, London. Here he was patronized by William Cecil, lord Burleigh, to whom he dedicated his sermons, and who prevented the prosecutions to which the other scrupulous puritans were at that time exposed. He appears to have been one of the most popular preachers of his age. Fuller informs us, as an instance, that after his preaching a sermon on Sarah's nursing of Isaac, in which he maintained the doctrine that it was the duty of all mothers to nurse their own children, "ladies and great gentlewomen presently remanded their children from the vicinage round about London, and endeavoured to discharge the second moietie of a mother, and to nurse them whom they had brought into the world." Their compliance with his instructions on this point was the more condescending, as Mr. Smith was a bachelor.

Of his death we have no certain account. Fuller, who gives him the highest character, and whose principles would not have permitted him to pay this respect to a puritan, unless of very extraordinary worth or talents, after making every inquiry, concludes that he died about 1600. Wood says that he was "in great renown among men in 1593," in which year he thinks he died.

His sermons and treatises were published at sundry times about the close of the sixteenth century, but were collected into one volume 4to, in 1675, to which Fuller prefixed the life of the author. This volume consists of "A preparative to marriage—a Treatise on the Lord's Supper—Examination of Usury—Benefit of Contentation, &c." and other practical pieces. His treatise on "Atheism" was, soon after its first publication, translated into Latin, and published at Oppenheim, 1614, 8vo. Granger says, "he was called the *silver-tongued* preacher," as though he were second to Chrysostom, to whom the epithet of *golden* is appropriated.[1]

SMITH, JAMES. See MORE.

SMITH or SMYTHE (JOHN), a traveller and ambassador, was the son of sir Clement Smith, of Little Baddow in Essex, by a sister of Edward Seymour, duke of Somerset, and consequently sister to Jane Seymour, the third queen of Henry VIII. He was educated at Oxford, but in what college is not known. Wood informs us that he

[1] Life by Fuller.—Ath. Ox. vol. I.—Granger.—Strype's Life of Aylmer, p. 152-156.—Nichols's Leicestershire, vol. II.

travelled into foreign countries, and became very accomplished both as a soldier and a gentleman. He was in France in the reign of his cousin Edward VI. and from the introduction to his book of "Instructions," it appears that he had been in the service of several foreign princes. In 1576, when the states of the Netherlands took up arms in defence of their liberty against the encroachments of the Spanish government, they solicited queen Elizabeth for a loan; but, this being inconvenient, she sent Smith to intercede with the Spanish monarch in their behalf. For this purpose she conferred the honour of knighthood upon him. Wood imputes his mission to his "being a person of a Spanish port and demeanour, and well known to the Spaniards, who held him, as their king did, in high value, and especially for this reason that he was first cousin to king Edward VI." Camden, in his "History of Elizabeth," says that he was graciously received by the king of Spain, and that "he retorted with such discretion the disgraceful injuries of Gaspar Quiroga, archbishop of Toledo, against the queen, in hatred of her religion, and of the inquisitors of Sevil, who would not allow the attribute of *Defender of the Faith* in the queen's title, that the king gave him thanks for it, and was displeased with the archbishop, desiring the ambassador to conceal the matter from the queen, and expressly commanded the said attribute to be allowed her." We have no further account of his history, except that he was living in 1595, in great esteem by learned and military men. He wrote, 1. A "Discourse concerning the forms and effects of divers Weapons, and other very important matters military; greatly mistaken by divers men of war in their days, and chiefly of the musquet, calyver, and long-bow, &c." Lond. 1589, reprinted 1590, 4to. 2. "Certain instructions, observations, and orders military, requisite for all chieftains, captains, higher and lower officers," ibid. 1594, 1595, 4to. To this are added "Instructions for enrolling and mustering." There are two MSS. relative to his transactions in Spain in the Cotton library, and one in the Lambeth library.[1]

SMITH (JOHN), commonly called CAPT. JOHN SMITH, or SMYTH, was born at Willoughby in the county of Lincoln, but descended from the Smyths of Cuerdley. He ranks with the greatest travellers and adventurers of his

[1] Ath. Ox. vol. I. new edit.

age, and was distinguished by his many achievements in the four quarters of the globe. In the wars of Hungary about 1602, in three single combats he overcame three Turks, and cut off their heads, for which and other gallant exploits Sigismund, duke of Transylvania, under whom he served, gave him his picture set in gold, with a pension of three hundred ducats: and allowed him to bear three Turks heads proper as his shield of arms. He afterwards went to America, where he was taken prisoner by the Indians, from whom he found means to escape. He often hazarded his life in naval engagements with pirates, Spanish men of war, and in other adventures, and had a considerable hand in reducing New-England to the obedience of Great Britain, and in reclaiming the inhabitants from barbarism. If the same, which is very probable, who is mentioned in Stow's "Survey of London," under the name of "Capt. John Smith, some time governor of Virginia and admiral of New-England," he died June 21, 1631, and was buried at St. Sepulchre's church, London. There is a MS life of him, by Henry Wharton in the Lambeth library, but his exploits may be seen in his "History of Virginia, New-England, and the Summer Isles," written by himself, and published at London in 1624, fol. Wood also attributes to him, 1. "A Map of Virginia, with a description of the country, the commodities, people, government, and religion," Oxon. 1612, 4to. 2. "New-England's Tryals, &c." Lond. 1620, 4to. 3. "Travels in Europe, &c." ibid. 1630, reprinted in Churchill's Voyages, vol. II.[1]

SMITH (JOHN), an English divine, was born in Warwickshire in 1563, and elected a scholar of St. John's college, Oxford, in 1577, where he also obtained a fellowship; and Wood informs us, was "highly valued in the university for piety and parts, especially by those that excelled in both." He succeeded Dr. Lancelot Andrews as lecturer in St. Paul's cathedral, London, and was much admired as a preacher. He was presented to the vicarage of Clavering in Essex, in Sept. 1592, where "he shined as a star in its proper sphere, and was much reverenced for his religion, learning, humility, and holiness of life." Wood also speaks of him as being skilled in the original languages, and well acquainted with the writings of the ablest divines. He died Nov. 1616, and was buried in the

[1] Ath. Oxon. vol. I. new edit.—Granger.—Fuller's Worthies.

church of Clavering. He left several books to the library of St. John's college, and a singular bequest "to ten faithful and good ministers, that have been deprived upon that unhappy contention about the ceremonies in question, 20*l.* i. e. 40*s.* to each; and hopes that none will attempt to defeat those parties of this his gift, considering God in his own law hath provided that the priests of Aaron, deposed for idolatry, should be maintained; and that the canon-law saith, Si quis excommunicatis in sustentationem dare aliquid voluerit, non prohibemus." Mr. Smith's works are, 1. "The Essex Dove, presenting the world with a few of her olive-branches, or a taste of the works of the rev. John Smith, &c. delivered in three treatises, &c." 1629, 4to. 2. "Exposition on the Creed, and Explanation of the Articles of our Christian faith, in 73 sermons, &c." 1632, folio.[1]

SMITH (JOHN), an English divine of distinguished learning, was descended of an ancient family originally seated at Durham, and was the eldest son of the rev. William Smith, rector of Lowther in Westmoreland, by Elizabeth, his wife, daughter of Giles Wetherall of Stockton near Durham. His grandfather, Matthew Smith, was a barrister, and of much reputation for his skill in the law, and for some valuable annotations which he left in MS. on Littleton's tenures. He wrote also some poetical pieces and two dramas, for which he is commemorated in Cibber's "Lives of the Poets." During the rebellion he took up arms in defence of Charles I. and served under prince Rupert, particularly at the battle of Marston-moor in 1644, for which he and his family were plundered and sequestered.

Our author was born at Lowther, Nov. 10, 1659, and was at first educated by his father with a care which his extraordinary capacity amply repaid, for we are told that he learned the Latin grammar in the fifth year of his age, and the Greek grammar in his ninth. After this he was sent to Bradford in Yorkshire, and placed under Mr. Christopher Nesse, a nonconformist (see NESSE) of considerable learning; but here it is said he forgot almost all his grammar rules. He then appears to have been taught by Mr. William Lancaster, afterwards provost of Queen's college, Oxford, and next by Mr. Thomas Lawson, a quaker

[1] Ath. Ox. vol. I. new edit.

schoolmaster, under whom he continued his progress in the learned languages. He was also for some time at the school of Appleby, whence he was sent to Cambridge, and admitted of St. John's college June 11, 1674, about a year before his father's death. From his first entrance at college, he was much noticed for his exemplary conduct, and close application to study, which enabled him to take his degrees in arts with great reputation; that of A. B. in 1677, and of A. M. in 1681. Being intended for the church, he was ordained both deacon and priest, by Dr. Richard Stearn or Stern, archbishop of York; and in 1681 was invited to Durham by Dr. Dennis Granville, who had a great regard for his family, and esteemed him highly for his attainments. In July 1682 he was admitted a minor canon of Durham, and about the same time he was collated to the curacy of Croxdale, and, in July 1684, to the living of Witton-Gilbert. In 1686 he went to Madrid, as chaplain to lord Lansdowne, the English ambassador, and returned soon after the revolution. In 1694 Crew, bishop of Durham, appointed him his domestic chaplain, and had such an opinion of his judgment, that he generally consulted him in all ecclesiastical matters of importance. His lordship also collated him to the rectory and hospital of Gateshead in June 1695, and to a prebend of Durham in September following. In 1696 he was created D. D. at Cambridge, and was made treasurer of Durham in 1699, to which bishop Crew, in July 1704, added the rectory of Bishop-Wearmouth.

Here he not only repaired the chancel in a handsome and substantial manner, but built a very spacious and elegant parsonage-house, entirely at his own expence, and laid out considerable sums on his prebendal house, and on other occasions shewed much of a liberal and charitable spirit. But his chief delight was in his studies, to which he applied with an industry which greatly impaired his health, so that he began to decline about two years before his death, which took place July 30, 1715, in the fifty-sixth year of his age. He died at Cambridge, where he had resided for some time in order to complete his edition of the works of the venerable Bede; and was interred in the chapel of St. John's college, in which a handsome marble monument was erected to him, with a Latin inscription by his learned friend Thomas Baker, the antiquary. His character seems in all respects to have been estimable. He was

learned, generous, and strict in the duties of his profession. He was one of ten brothers, five of whom survived him, and whom he remembered in his will. They were all men of note; WILLIAM, a physician, died at Leeds in 1729; MATTHEW, a Blackwell-hall factor, died at Newcastle in 1721; GEORGE, a clergyman and chaplain general to the army, died in 1725; JOSEPH, provost of Queen's-college, Oxford, of whom hereafter; BENJAMIN, remembered also in his brother's will, but died before him, a student of the Temple; and POSTHUMUS SMITH, an eminent civilian, who died 1725.

Dr. Smith married Mary eldest daughter of William Cooper, of Scarborough, esq. by whom he had a considerable fortune, and five sons. Besides his edition of Bede's History, he published four occasional sermons, and had made some progress in a History of Durham, for which bishop Nicolson thought him well qualified. He likewise furnished Gibson with the additions to the bishopric of Durham, which he used in his edition of Camden's "Britannia." He also assisted Mr. Anderson in his "Historical Essay" to prove that the crown and kingdom of Scotland is imperial and independent. Dr. Smith's eldest son, GEORGE, was born at Durham May 7, 1693, and educated at Westminster-school and at St. John's-college, Cambridge, but in two years was removed to Queen's-college, Oxford, where his uncle was provost, and the learned Edward Thwaites his tutor. He afterwards studied law in the Inner Temple, but being a nonjuror, quitted that profession, took orders among the nonjurors, and was made titular bishop of Durham. He died Nov. 4, 1756, at Burnhall in the county of Durham. He is represented as an universal scholar, and particularly an able antiquary. He is said to have written, anonymously, some controversial pieces, one of which was entitled "Britons and Saxons not converted to Popery, in answer to a popish book, bearing the title of 'England's Conversion and Reformation compared'." He also supplied Carte with some materials for his history; but he is chiefly known for his splendid edition of Bede's works, which was prepared for the press by his father, and published by this son at Cambridge in 1722, folio, with a life, and some additions to what his father had left.[1]

[1] Biog. Brit.—Hutchinson's Durham, vol. I. p. 61.—Nicolson's Letters, vol. I, p. 224.

SMITH (JOSEPH), younger brother of the preceding Dr. John Smith, and the munificent provost of Queen's college, Oxford, was born at Lowther, Oct. 10, 1670. His father dying when he was five years old, his mother removed with her family to Guisborough in Yorkshire, where he was educated for some time, until his brother placed him under his own eye at the public school at Durham, under Mr. Thomas Battersby, a very diligent master, who qualified him for the university at the age of fifteen. He was not, however, sent thither immediately, but put under the tuition of the rev. Francis Woodman, one of the minor canons of Durham, an excellent classical scholar. The dean also, Dr. Dennis Granville, invited him to his house, and took a lively interest in his education. Here he continued until the revolution, when Dr. Granville, who could not be reconciled to the new government, determined to follow his master, king James, to France, and much solicited young Smith to embark in the same cause, which his party did not think at that time hopeless. But Smith being very eager to commence his university education, and hearing of the arrival of his uncle, Dr. John, from Madrid, preferred going to London to meet and advise with him. This had another happy effect, for he now found a generous patron in his godfather, sir Joseph Williamson, who received him very kindly, and gave him recommendatory letters to Oxford, where he was admitted, May 10, 1689, to a scholarship in Queen's college. Here he had Mr. William Lancaster for his tutor, and pursued his studies with such zeal and success as to become an honour to the society. Among his contemporaries were, the afterwards well known and highly respected prelates Tanner and Gibson, with both of whom now began an intimacy which subsisted all their lives. In 1693, being chosen a taberder, he took his first degree in arts, and was advancing in his studies, when sir Joseph Williamson removed him from college, by appointing him his deputy keeper of the paper-office at Whitehall; and sir Joseph being soon after one of the plenipotentiaries at Ryswick, took Mr. Smith with him as his secretary.

During his being abroad, the university created him M. A. by diploma, March 1, 1696, a very high mark of respect; and he was also elected to a fellowship, Oct. 31, 1698, though not in orders, the want of which qualification had been sometimes dispensed with in the case of men of eminence, as in that of sir Joseph Williamson himself, and

Tickel the poet. While abroad, he visited some foreign courts along with his patron, and was no inattentive observer of the political state of each, as appears by some memoirs he left in MS. concerning the treaty of Ryswick; and he had also a share in the publication of "The Acts and Negociations, with the particular articles at large of that peace." Those circumstances, with the talents he displayed both in conversation and correspondence, procured him very flattering offers of political employment, both from the earl of Manchester and sir Philip Meadows, the one ambassador at the court of France, the other envoy to that of Vienna. But, although he had fully enjoyed the opportunities he had abroad of adding to his knowledge of the world, his original destination to the church remained unaltered, and to accomplish it he returned to Oxford in 1700, where he was gladly received. He was then ordained by Dr. Talbot, bishop of Oxford, and was heard to say, that when he laid aside his lay habit, he did it with the greatest pleasure, as looking upon holy orders to be the highest honour that could be conferred upon him. It was not long before he entered into the more active service of the church, Dr. Halton, then provost of Queen's college, and archdeacon of the diocese, having presented him to the donative of Iffley near Oxford, and at the same time appointed him divinity-lecturer in the college. The lectures he read in this last character were long remembered to his praise.

On queen Anne's visiting the university in 1702, Mr. Smith was selected to address her majesty; and in 1704, he served the office of senior proctor with spirit and prudence, and constantly attended the disputations and other exercises in the public schools. At this time it appears he had the appellation of "handsome Smith," to distinguish him from his fellow-proctor, Mr. Smith of St. John's college, who had few personal graces. They were equally attentive, however, to their duties, and in their attendance on the public disputations, which made Tickel say on one occasion, "there was warm work at the schools, for that the two *Smiths* made the *sparks fly*." In the exercise of this office, Mr. Smith coming to a tavern, where was a party carousing, one of whom happened to be a relation of prince George of Denmark, he admonished them for their irregularity, which they considered as an intrusion, and made use of the French language, which they thought he did not understand, to speak disrespectfully of him. On this, Mr.

Smith, in the same language, informed them of the nature and obligations of his office, in a manner so polite, and at the same time so spirited, that they acknowledged their fault, admired his behaviour, and having accepted an invitation to spend the following evening with him in his college, treated him ever after with the greatest respect.

On the death of Dr. Halton in July 1704, Mr. Smith's friends proposed him as a candidate for the provostship, but this he declined, and employed his interest, which was very great, in behalf of his tutor, Dr. Lancaster, who was accordingly elected, and proved a considerable benefactor to the college. It was he who conducted the erection of the buildings on the south side, from the benefaction of 6000*l.* left by sir Joseph Williamson for that purpose, in procuring which Mr. Smith had been very instrumental. In return Dr. Lancaster, in 1705, presented Mr. Smith first to Russel-court chapel, and then to the lectureship of Trinity chapel in Conduit-street, both at that time in his gift as vicar of St. Martin's-in-the-Fields.

These promotions requiring a residence in London, Mr. Smith was soon after appointed chaplain to Edward Villiers, earl of Jersey, then lord chamberlain, whom he had known at Ryswick, where his lordship was one of the plenipotentiaries. Lord Jersey now introduced him at court, and he preached several times before the queen, and would have been otherwise promoted by his lordship's interest had he lived. But he not only lost this patron by death, but another, William Henry Granville, nephew to dean Granville, and the last earl of Bath of that family, who had a very high esteem for him.

In the mean time, having accumulated his degrees in divinity, Nov. 2, 1708, he was presented by his college to the rectory of Knights-Enham, and the donative of Upton-Grey, both in the county of Southampton. Soon after he married Miss Mary Lowther, niece to the late provost, Dr. Halton, and of the noble family of Lonsdale, a very amiable lady, who had engaged his affections while resident with her uncle at Queen's. In 1716, Dr. Smith exchanged Upton-Grey with Dr. Grandorge, prebendary of Canterbury, for the rectory of St. Dionis Back-church, London, where he performed the duties of a parish priest with the utmost assiduity, and was much admired, and consulted for his advice in matters of conscience, and where he reclaimed several persons, some of distinction, from the errors of

popery, and was a great benefactor to the repairs of the church, over which he presided for forty years. He likewise annually bought a great number of religious tracts, which he liberally distributed among his parishioners.

On the accession of George I. he was again introduced at court by the earl of Grantham, lord chamberlain to the prince of Wales (afterward George II.) and was made chaplain to the princess, in which office he continued, until her highness came to the throne, to give attendance in his turn; but at that period, although he was still her majesty's chaplain, he had no farther promotion at court. For this two reasons have been assigned, the one that he was negligent in making use of his interest, and offered no solicitation; the other, that his Tory principles were not at that time very acceptable. He used to be called the Hanover Tory; but he was in all respects a man of moderation, and sincerely attached to the present establishment. As some compensation for the loss of court-favour, his old fellow-student, Dr. Gibson, when bishop of Lincoln, promoted him to the prebend of Dunholm in that church, and upon his translation to London gave him the donative of Paddington, near London. In this place, Dr. Smith built a house for himself, the parsonage-house having been lost by his predecessor's neglect, and afterwards retired here with his family for the benefit of his health. He also established an afternoon lecture, at the request of the inhabitants, and procured two acts of parliament, to which he contributed a considerable part of the expence, for twice enlarging the church-yard. The same patron also promoted him to the prebend of St. Mary, Newington, in the cathedral of St. Paul's, which proved very advantageous to him; but, as he now held two benefices with cure of souls, namely, St. Dionis and Paddington, he gave the rectory of Newington, annexed to the prebend, to Dr. Ralph Thoresby, son to the celebrated antiquary. On the building of the new church of St. George's, Hanover-square, he was chosen lecturer in March 1725, and was there, as every where else, much admired for his talents in the pulpit. He had before resigned the lectureship of Trinity chapel in Conduit-street, and in 1731 resigned also that of St. George's, in consequence of having been, on Oct. 20, 1730, elected provost of Queen's college, which owes much of its present splendor and prosperity to his zeal and liberality. We have already noticed that he had persuaded sir Joseph Williamson to alter his will

in its favour, which had before been drawn up in favour of endowing a college in Dublin; and it was now to his interference that the college owed the valuable foundation of John Michel, esq. for eight master fellows, four bachelor scholars, and four undergraduate scholars or exhibitioners, besides livings, &c. Dr. Smith was also instrumental in procuring queen Caroline's donation of 1000*l.* lady Elizabeth Hastings's exhibitions, and those of sir Francis Bridgman, which, without his perseverance, would have been entirely lost; and besides what he bequeathed himself, he procured a charter of mortmain, in May 1732, to secure these several benefactions to the college.

During his provostship, which lasted twenty-six years, he was sensible of the infirmities of age, and was a great sufferer by acute complaints, particularly the strangury, which he bore with great resignation, and was always cheerful, active, and liberal. He passed much of his time at a villa at Kidlington, where he had purchased a manor and estate, but went up to London for some part of the year, and officiated at St. Dionis church. He died in Queen's college, Tuesday, Nov. 23, 1756, in the eighty-sixth year of his age, and was interred in the vault under the chapel. He published only two sermons, the one on the death of queen Anne, entitled "The duty of the living to the memory of the dead," the other before the sons of the clergy; and in 1754, a pamphlet entitled "A clear and comprehensive view of the Being and Attributes of God, formed not only upon the divine authority of the holy Scriptures, but the solid reasonings and testimonies of the best authors, both Heathen and Christian, which have writ upon that subject." He also contributed much to the publication of bishop Beveridge's works, when the MSS. were entrusted to his care in 1707, and gave an excellent character of that pious author in the preface.

Mrs. Smith died April 29, 1745, and was buried at Kidlington, where many of the family lie. By her he had three children, Joseph, Anne, and William. The last died young, and was buried in St. Dionis church, London. Anne became the wife of the rev. William Lamplugh, some time fellow of New college, Oxford, who died in 1737, after which she married major James Hargrave, and survived her father, as did her brother, Joseph Smith, esq. LL. D. who inherited the estate at Kidlington.[1]

[1] Biog. Brit.

SMITH (JOHN), a learned English divine, was born in 1618, at Achurch, near Oundle in Northamptonshire, where his father possessed a small farm. In April 1636, he was admitted of Emanuel college in Cambridge, where he had the happiness of having Dr. Whichcote, then fellow of that college, afterwards provost of King's, for his tutor.[1] He took a bachelor of arts' degree in 1640, and a master's in 1644; and, the same year, was chosen a fellow of Queen's college, the fellowships appropriated to his county in his own college being none of them vacant. Here he became an eminent tutor, and read a mathematical lecture for some years in the public schools. He died Aug. 7, 1652, and was interred in the chapel of the same college; at which time a sermon was preached by Simon Patrick, then fellow of Queen's, and afterwards bishop of Ely, giving a short account of his life and death. In this he is represented as a man of great abilities, vast learning, and possessing also every grace and virtue which can improve and adorn human nature. His moral and spiritual perfections could be only known to his contemporaries; but his uncommon abilities and erudition appear manifestly in those treatises of his, which were published by Dr. John Worthington at Cambridge, in 1660, 4to, under the title of "Select Discourses," consisting, 1. "Of the true Way or Method of attaining to Divine Knowledge." 2. "Of Superstition." 3. "Of Atheism." 4. "Of the Immortality of the Soul." 5. Of the Existence and Nature of God." 6. "Of Prophesy." 7. "Of the Difference between the Legal and the Evangelical Righteousness, the old and new Covenant, &c. 8. "Of the Shortness and Vanity of a Pharisaical Righteousness." 9. "Of the Excellency and Nobleness of true Religion." 10. "Of a Christian's conflict with, and conquests over, Satan."

These are not sermons, but treatises; and are less known than they deserve. They shew an uncommon reach of understanding and penetration, as well as an immense treasure of learning, in their author. A second edition of them, corrected, with the funeral sermon by Patrick annexed, was published at Cambridge, in 1673, 4to. The discourse "upon Prophesy," was translated into Latin by Le Clerc, and prefixed to his "Commentary on the Prophets," published in 1731.[1]

[1] Kennet's Historical Register.—Patrick's Sermon preached at his funeral.—Birch's Life of Tillotson.

SMITH (JOHN), pronounced by Mr. Walpole (since lord Orford) to be the best mezzotinter that has appeared, was certainly a genius of singular merit, who united softness with strength, and finishing with freedom. He flourished towards the end of king William's reign, but of his life little is known, except that he served his time with one Tillet, a painter, in Moor-fields; and that as soon as he became his own master, he applied to Becket, and learned the secret of mezzotinto. Being further instructed by Vander Vaart, he was taken to work in the house of sir Godfrey Kneller; and, as he was to be the publisher of that master's works, no doubt he received considerable hints from him, which he amply repaid. "To posterity, perhaps," says lord Orford, "his prints will carry an idea of something burlesque; perukes of outrageous length flowing over suits of armour, compose wonderful habits. It is equally strange that fashion could introduce the one, and establish the practice of representing the other, when it was out of fashion. Smith excelled in exhibiting both, as he found them in the portraits of Kneller." Lord Orford and Mr. Strutt have given a list of his best works, and the latter an instance of avarice not much to his credit.[1]

SMITH (MILES), bishop of Gloucester, a very learned prelate, was born in the city of Hereford, and became, about the year 1568, a student in Corpus Christi college, Oxford; from which college he transferred himself to Brasen Nose, and took the degrees in arts, as a member of that house. He was afterwards made one of the chaplains, or petty canons of Christ-church, and was admitted to the degree of bachelor in divinity, whilst he belonged to that royal foundation. In process of time he was raised to the dignity of canon residentiary of the cathedral church of Hereford: he was created doctor of divinity in 1594; and, at length, in 1612, advanced to the see of Gloucester, and consecrated on the 20th of September in that year. His knowledge of the Latin, Greek, and Oriental languages was so extraordinary, that, upon this account, he was described, by a learned bishop of the kingdom, as a "very walking library." He used to say of himself, that he was "covetous of nothing but books." It was particularly for his exact and eminent skill in the Eastern tongues, that he was thought worthy, by king James the First, to be called to that great work, the last trans-

[1] Walpole's Anecdotes.—Strutt's Dictionary.

lation by authority of our English Bible. In this undertaking he was esteemed one of the principal persons. He began with the first, and was the last man in the translation of the work: for after the task was finished by the whole number appointed to the business, who were somewhat above forty, the version was revised and improved by twelve selected from them; and, at length, was referred to the final examination of Bilson bishop of Winchester, and our Dr. Smith. When all was ended, he was commanded to write a preface, which being performed by him, it was made public, and is the same that is now extant in our Church Bible. The original is said to be preserved in the Bodleian library. It was for his good services in this translation, that Dr. Smith was appointed bishop of Gloucester, and had leave to hold in commendam with his bishopric his former livings, namely, the prebend of Hinton in the church of Hereford, the rectories of Upton-on-Severn, Hartlebury in the diocese of Worcester, and the first portion of Ledbury, called Overhall. According to Willis he died October 20; but Wood says, in the beginning of November, 1624, and was buried in his own cathedral. He was a strict Calvinist, and of course no friend to the proceedings of Dr. Laud. In 1632, a volume of sermons, transcribed from his original manuscripts, being fifteen in number, was published at London, in folio, and he was the editor of bishop Babington's works, to which he prefixed a preface, and wrote some verses for his picture. One of bishop Smith's own sermons was published in octavo, 1602, without his knowledge or consent, by Robert Burhill, under the title of "A learned and godly Sermon, preached at Worcester, at an assize, by the Rev. and learned Miles Smith, doctor of divinitie."[1]

SMITH (RICHARD), a learned popish divine, but of great fickleness in his principles, was born in Worcestershire in 1500, and educated at Oxford. In 1527 he was admitted a probationary fellow of Merton-college, took the degree of M. A. in 1530, and was elected registrar of the university the year following. He afterwards became rector of Cuxham in Oxfordshire, principal of St. Alban's-hall, divinity-reader of Magdalen-college, regius professor of divinity, and took his doctor's degree in that faculty.

[1] Ath. Ox. vol. I. new edit.—Fuller's Worthies.—Preface to his Sermons by Stephens.—Barksdale's Memorials, decade III.

In 1537, he was made master of Wittington-college in London, of which he was deprived in the reign of Edward VI. In the first year of this reign, he recanted his opinions at St. Paul's-cross, yet was obliged to resign his professorship at Oxford, in which he was succeeded by the celebrated reformer Peter Martyr, with whom he had afterwards a controversy. From Oxford he went first to St. Andrew's in Scotland, and thence to Paris, in 1550, and from Paris to Lovaine, where he was complimented with the professorship of theology.

On the accession of queen Mary, he returned to England, was restored to his professorship, made canon of Christ-church, and chaplain to her majesty. One of his principal appearances on record was at Oxford, where, when the bishops Ridley and Latimer were brought to the stake, he preached a sermon on the text, "If I give my body to be burnt, and have not charity, it profiteth me nothing." This discourse, which lasted only about a quarter of an hour, was replete with invectives against the two martyrs, and gross assertions, which they offered to refute on the spot, but were not permitted. He was also one of the witnesses against archbishop Cranmer, who had done him many acts of friendship in the preceding reign. For this conduct he was deprived of all his preferments when queen Elizabeth came to the throne in 1559, and was committed to the custody of archbishop Parker, by whose persuasion he recanted part of what he had written in defence of the celibacy of the clergy. He then contrived to make his escape, and went to Doway in Flanders, where he obtained the deanery of St. Peter's church, and a professorship. He died in 1563. He wrote about sixteen tracts in favour of popery, some of which were answered by Peter Martyr. A list of them may be seen in Dodd or Wood. They are partly in Latin and partly in English, the latter printed in London, and the former at Lovaine.

His character seems to have been a singular one: he suffered for popery, yet deserted it, and embraced it at last, after having expressly declared himself in error. His recantations, however, we should suppose insincere, and made only to save himself. Such conduct is never much respected, and Strype informs us, that being desirous to confer with one Hawks, the latter said, "To be

short, I will know whether you will recant *any more*, ere I talk with you or believe you."[1]

SMITH (RICHARD), another Roman catholic champion, was born in Lincolnshire in 1566, and studied for some time at Trinity-college, Oxford; but afterwards went to Rome, where he was a pupil of Bellarmin. Having concluded his studies in Spain, he took his doctor's degree at Valladolid, and in 1603 arrived in England as a missionary. His proceedings here were not much different from those of other popish propagandists, except that he appears to have been frequently at variance with those of his own communion, and particularly with Parsons the celebrated Jesuit. In 1625, he was appointed bishop of Chalcedon. He happened at this time to be at Paris, but returned immediately to England "to take upon him the government of the English catholicks," and remained unmolested until he had a quarrel with the *regulars* of his own church, which made his character known; and a reward being offered for apprehending him, he escaped to France, where he died March 18, 1655. He wrote various works in defence of popery, as well as of himself, in his dispute with the regulars. The former were answered by bishop Martin, Dr. Hammond, and Dr. Daniel Featley, in whose works, as his name occurs, this brief sketch has been thought necessary.[2]

SMITH (RICHARD), one of the earliest book-collectors upon record, and the *Isaac Reed* of his time, was the son of Richard Smith, a clergyman, and was born at Lillingston Dayrell, in Buckinghamshire, in 1590. He appears to have studied for some time at Oxford, but was removed thence by his parents, and placed as clerk with an attorney in London, where he spent all the time he could spare from business in reading. He became at length secondary of the Poultry counter, a place worth 700*l.* a year, which he enjoyed many years, and sold it in 1655, on the death of his son, to whom he intended to resign it. He now retired to private life, two thirds of which, at least, Wood says, he spent in his library. "He was a person," adds the same author, "infinitely curious and inquisitive after books, and suffered nothing extraordinary to escape him

[1] Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist. vol. II.—Strype's Cranmer *passim*, &c.—Lives of Ridley and Latimer.

[2] Ath. Ox. vol. II.—but a more full and accurate account in Dodd's Ch. Hist. vol. III.

that fell within the compass of his learning; desiring to be master of no more than he knew how to use." If in this last respect he differed from some modern collectors, he was equally indefatigable in his inquiries after libraries to be disposed of, and passed much of his time in Little Britain and other repositories of stall-books, by which means he accumulated a vast collection of curiosities relative to history, general and particular, politics, biography, with many curious MSS. all which he carefully collated, compared editions, wrote notes upon them, assigning the authors to anonymous works, and, in short, performing all the duties and all the drudgery of a genuine collector. He also occasionally took up his pen, wrote a life of Hugh Broughton, and had a short controversy with Dr. Hammond on the sense of that article in the creed "He descended into hell," published in 1684. He also wrote some translations, but it does not very clearly appear from Wood, whether these were printed. He died March 26, 1675, and was buried in St. Giles's Cripplegate, where a marble monument was soon afterwards erected to his memory. In 1682 his library was sold by Chiswell, the famous bookseller of St. Paul's Church-yard, by a printed catalogue, "to the great reluctance," says Wood, "of public-spirited men." His "Obituary," or "catalogue of all such persons as he knew in their life," extending from 1606 to 1674, a very useful article, is printed by Peck in the second volume of his "Desiderata."[1].

SMITH (ROBERT), the very learned successor of Bentley as master of Trinity college, Cambridge, was born in 1689, and educated at that college, where he took his degrees of A. B. in 1711, A. M. in 1715, L L. D. in 1723, and D. D. in 1739. Very little, we regret to say, is on record, respecting Dr. Smith, who has so well deserved of the learned world. He was mathematical preceptor to William duke of Cumberland, and master of mechanics to his majesty, George II. It appears that he was maternal cousin of the celebrated Roger Cotes, whom he succeeded in 1716, as Plumian professor at Cambridge, and afterwards succeeded Bentley as master of Trinity. He published some of the works of his cousin Cotes, particularly his "Hydrostatical and Pneumatical Lectures," 1737, 8vo; also a col-

[1] Ath. Ox. vol. II.—Peck's Desiderata, vol. II.—See some of his MSS. in Ayscough's Catalogue.

lection of Cotes's pieces from the Philosophical Transactions, &c. 1722, 4to. His own works, which sufficiently evince his scientific knowledge, were his "Complete system of Optics," 1728, 2 vols. 4to; and his "Harmonics, or the philosophy of Musical Sounds," 1760. He died in 1768, in the seventy-ninth year of his age. The late Mr. Cumberland, who was under him at Trinity college, says, Dr. Smith was a strict examiner into the proficiency of the students, and led himself the life of a student, abstemious and recluse, his family consisting only of an unmarried sister advanced in years, and a niece. He was of a thin habit, the tone of his voice shrill and nasal, and his manner of speaking such as denoted forethought and deliberation.[1]

SMITH (SAMUEL), one of the most popular writers of pious tracts in the seventeenth century, and whose works are still in vogue, was the son of a clergyman, and born at or near Dudley, in Worcestershire, in 1588, and studied for some time at St. Mary Hall, Oxford. He left the university without taking a degree, and became beneficed at Prittlewell, in Essex, and afterwards, as Wood says, in his own country, but, according to Calamy, he had the perpetual curacy of Cressedge and Cound, in Shropshire. On the breaking out of the rebellion he came to London, sided with the presbyterians, and became a frequent and popular preacher. On his return to the country he was appointed an assistant to the commissioners for the ejection of those they were pleased to term "scandalous and ignorant ministers and schoolmasters." At the restoration he was ejected from Cressedge, but neither Wood nor Calamy have ascertained when he died. The former says "he was living an aged man near Dudley in 1663." His works are, 1. "David's blessed man; or a short exposition upon the first Psalm," Lond. 8vo, of which the fifteenth edition, in 12mo, was printed in 1686. 2. "The Great Assize, or the Day of Jubilee," 12mo, which before 1684 went through thirty-one editions; and was often reprinted in the last century. 3. "A Fold for Christ's Sheep," printed thirty-two times. 4. "The Christian's Guide," of which there were numerous editions. He published some other tracts and sermons, which also had a very numerous class of readers.[2]

[1] Hutton's Dict. new edit.—Cumberland's Life.—Cambridge Graduates.
[2] Ath. Ox. vol. II.—Calamy.

SMITH (Sir THOMAS), a very learned writer and statesman, in the reigns of Edward VI. and Elizabeth, was born March 28, 1514, at Saffron-Walden in Essex. He was the son of John Smith, a gentleman of that place, who was much inclined to the principles of the reformation, which had then made but a very small progress. After attending a grammar-school, Thomas was sent about 1528 to Queen's college, Cambridge, where he greatly distinguished himself, and had a king's scholarship at the same time with the celebrated John Cheke. Queen's college was one of those which favoured the opinions of Erasmus and Luther, and many of the members used to confer privately together about religion, in which they learned to detect the abuses of the schools, and the superstitions of popery. In such conferences Mr. Smith probably took his share, when of sufficient standing to be admitted, which was very soon, for in 1531 he was chosen a fellow of the college. In the mean time he had formed a strict friendship with Cheke, and they pursued their classical studies together, reading Cicero, Plato, Demosthenes, and Aristotle: and such was Smith's proficiency, that about 1533 he was appointed Greek professor in the university.

About this time he and Cheke introduced a new mode of reading Greek, being dissatisfied with the corrupt and vicious pronunciation which then prevailed. As this was accounted an innovation of the most important, and even dangerous tendency, and exhibits a curious instance of the manners and sentiments of the times, we shall give a more particular account of it in the plain language of honest Strype. According to this biographer, it appears that "custom had established a very faulty manner of sounding several of the vowels and diphthongs; for, ι, η, υ, ει, οι, υι, were all pronounced as ἰῶτα; "nihil fere aliud," says Smith, "haberet ad loquendum, nisi lugubres sonos et illud flebile ἰῶτα." He conferred therefore with Cheke upon this point, and they perceived that the vulgar method of pronouncing Greek was false; since it was absurd, that so many different letters and diphthongs should all have but one sound. They proceeded to search authors for the determination of this point: but the modern writers little availed them; they had not seen Erasmus's book, in which he excepted against the common way of reading Greek. But though both of them saw these palpable errors, they could not agree among themselves, especially concerning the letters

ἦτα and ὖψιλον. Soon after, having procured Erasmus's book, and Terentianus "de literis et syllabis," they began to reform their pronunciation of Greek privately, and only communicated it to their most intimate friends. When they had sufficiently habituated themselves to this new method of pronunciation, with which they were highly pleased, on account of the fullness and sweetness of it, they resolved to make trial of it publicly; and it was agreed that Smith should begin. He read lectures at that time upon Aristotle "de Republicâ," in Greek, as he had done some years before: and, that the novelty of his pronunciation might give the less offence, he used this artifice, that in reading he would let fall a word only now and then, uttered in the new correct sound. At first no notice was taken of this; but, when he did it oftener, his auditors began to observe and listen more attentively; and, when he had often pronounced η and οι, as ε and ι, they, who three years before had heard him sound them after the old way, could not think it a slip of the tongue, but suspected something else, and laughed at the unusual sounds. He again, as though his tongue had slipped, would sometimes correct himself, and repeat the word after the old manner. But, when he did this daily, some of his friends came to him, and told him what they had remarked in his lectures: upon which he owned that he had been thinking of something privately, but that it was not yet sufficiently digested and prepared for the public. They, on the other hand, prayed him not to conceal it from them, but to acquaint them with it frankly; and accordingly he promised them that he would. Upon this rumour many resorted to him, whom he desired only to hear his reasons, and to have patience with him three or four days at most; until the sounds by use were made more familiar to their ears, and the prejudice against their novelty worn off. At this time he read lectures upon Homer's "Odyssey," in his own college; and there began more openly to shew and determine the difference of the sounds: Cheke likewise did the same in his college. After this, many came to them, in order to learn of them how to pronounce after the new method; and it is not to be expressed with what greediness and affection this was received among the youth. The following winter there was acted in St. John's college, Aristophanes's "Plutus," in Greek, and one or two more of his comedies, without the least dislike or opposition from

any who were esteemed learned men and masters of the Greek language. Ponet, a pupil of Smith, and afterwards bishop of Winchester, read Greek lectures publicly in the new pronunciation; as likewise did Roger Ascham, who read Isocrates, and at first was averse to this pronunciation, though he soon became a zealous advocate for it. Thus, in a few years, this new way of reading Greek, introduced by Smith, prevailed every where in the university; and was followed even by Redman, the professor of divinity.

"Afterwards, however, it met with great opposition; for, about 1539; when Smith was going to travel, Cheke being appointed the king's lecturer of the Greek language, began by explaining and enforcing the new pronunciation, but was opposed by one Ratecliff, a scholar of the university; who, being exploded for his attempt, brought the dispute before bishop Gardiner, the chancellor. Upon this, the bishop interposed his authority; who, being averse to all innovations as well as those in religion, and observing these endeavours in Cambridge of introducing the new pronunciation of Greek to come from persons suspected to be no friends to the old papal superstitions, he made a solemn decree against it. Cheke was very earnest with the chancellor to supersede, or at least to connive at the neglect of this decree; but the chancellor continued inflexible. But Smith, having waited upon him at Hampton Court, and discoursed with him upon the point, declared his readiness to comply with the decree; but upon his return, recollected his discourse with the bishop, and in a long and eloquent epistle in Latin, privately sent to him, and argued with much freedom the points in controversy between them. This epistle consisted of three parts. In the first he shewed what was to be called true and right in the whole method of pronunciation; and retrieved this from the common and present use, and out of the hands both of the ignorant and learned of that time, and placed it with the ancients, restoring to them their right and authority, propounding them as the best and only pattern to be imitated by all posterity with regard to the Greek tongue. In the second he compared the old and new pronunciation with that pattern, that the bishop might see whether of the two came nearer to it. In the third he gave an account of his whole conduct in this affair. This epistle was dated from Cambridge, August 12, 1542. He afterwards, while

he was ambassador at Paris, caused it to be printed there by Robert Stephens, in 4to, in 1568, under the title of 'De rectâ et emendatâ Linguæ Græcæ Pronunciatione,' together with another tract of his concerning the right pronunciation and writing English."

In the mean time, Mr. Smith acquired great reputation by his Greek lectures, which were frequented by a vast concourse of students, and by men then or afterwards of great eminence, such as Redman, Cox, Cecil, Haddon, Ascham, &c. In 1536 he was appointed university orator; and in 1539 set out on his travels, prosecuting his studies for some time in the universities of France and Italy. At Padua he took the degree of doctor of laws, and some time after his return, in 1542, was admitted *ad eundem* at Cambridge, and appointed regius professor of civil law. He was also appointed chancellor to the bishop of Ely; and in both situations appears to have exerted himself to promote the cause of the reformed religion, as well as of learning. At a commencement about 1546, both his disputations and determinations were such, that the learned Haddon, in a letter to Dr. Cox, says that, "had he been there, he would have heard another Socrates, and that Smith caught the forward disputants as it were in a net with his questions, and that he concluded the profound causes of philosophy with great gravity and deep knowledge."

Strype has computed the value of Dr. Smith's preferments at this time; according to which, his professorship of civil law brought him in 40*l.*; the chancellorship of Ely was worth 50*l.* and a benefice which he had in Cambridgeshire was worth 36*l.* so that the whole of his preferments amounted to 126*l.* a year. "And this," says Strype, "was the port he lived in before his leaving Cambridge. He kept three servants, and three guns, and three winter geldings. And this stood him in 30*l. per annum*, together with his own board." A man of his talents and reputation, however, was not destined to continue in a college life. On the accession of Edward VI. when he could avow his sentiments with freedom, he was invited into the family of the protector duke of Somerset, by whom he was employed in affairs of state, probably such as concerned the reformation. The duke appointed him his master of requests, steward of the stanneries, provost of Eton, and dean of Carlisle. Strype says that he "was at least in deacon's orders," but of this fact we have no evidence, and Strype, in Granger's opi-

tion, seems to have hazarded the conjecture because he could not otherwise account for the spiritual preferments he enjoyed. We have just mentioned that he had a benefice in Cambridgeshire, which was the rectory of Leverington, and this was conferred on him in the time of Henry VIII.; but a rectory might have been held by any one who was a clerk at large; for though the law of the church was, that in such a case, he should take the order of priesthood within one year after his institution, yet that was frequently dispensed with.

While he lived in the duke of Somerset's family, he married his first wife, Elizabeth Carkyke, daughter of a gentleman in London. Strype says, "She was a little woman, and one that affected not fine, gaudy clothes, for which she was taxed by some. And by this one might rather judge her to have been a woman of prudence and religion, and that affected retirement rather than the splendour of a court. For Dr. Smith allowed her what she pleased; and she was his cash-keeper. However, he used to wear goodly apparel, and went like a courtier himself. For which he said, that some might seem to have cause rather to accuse him to go too sumptuously, than her of going too meanly." "This wife," Strype adds, "he buried, having no issue by her; and married a second, named Philippa, the relict of sir John Hamden, who outlived him."

In 1548, he received the honour of knighthood, and was appointed secretary of state; and in July the same year he was sent to Brussels, in the character of ambassador to the emperor. He also continued to be active in promoting the reformation, and likewise in the redress of base coin, on which last subject he wrote a letter to the duke of Somerset. But in 1549, that nobleman being involved in those troubles which brought him to the scaffold, sir Thomas, who was his faithful adherent, incurred some degree of suspicion, and was for a short time deprived of his office of secretary of state. When the duke fell into disgrace, there were only three who adhered to him, viz. Cranmer, archbishop of Canterbury, sir William Paget, and our sir Thomas Smith; between whom and the lords at London there passed letters on this affair, carried by sir Philip Hoby. In this they ran no small risk; for the lords wrote to them, that it seemed strange that they should assist, or suffer the king's person to remain in the guard of the duke's men; and that strangers should be armed with

the king's own armour, and be nearest about his person; and those, to whom the ordinary charge was committed, to be sequestered away. And the lords sent them word likewise, that if any evil came, they must expect it would be imputed to them; and as the archbishop, Paget, and Smith, in their letter to the lords told them, that *they knew more than they* (the lords) *knew*, the lords took advantage of these words, and answered, that "if the matters, which came to their knowledge, and were hidden from them, were of such weight as they pretended, or if they touched or might touch his majesty or his state, they thought that they did not as they ought to do in not disclosing the same to them." At last Smith, together with the archbishop and Paget, sent another letter from Windsor, where the king and they were, that they would not fail to endeavour themselves according to the contents of the lords' letters, and that they would meet when and where their lordships should think proper. "This," says Strype, "was a notable instance of Smith's fidelity to the duke his old master, who stuck thus to him as long as he durst, and was then glad to comply as fairly as he could."

In 1551, sir Thomas was appointed one of the ambassadors to the court of France, to treat concerning a match for the king with the eldest daughter of the king of France; but the king's life was now at a close, and on the accession of Mary, sir Thomas was deprived of all his places, and was charged not to depart the kingdom; yet enjoyed uncommon privileges. He was allowed a pension of 100*l.* per annum; he was highly favoured by Gardiner and Bonner on account of the opinion they had of his learning; and enjoyed a particular indulgence from the pope, which was occasioned by the following circumstance. In 1555, William Smythwick of the diocese of Bath, esq. obtained an indulgence from Pius IV. by which he and any five of his friends, whom he should nominate, were to enjoy extraordinary dispensations. The indulgence exempted them from all ecclesiastical censures upon whatever occasion or cause inflicted; and "from all and singular their sins whereof they are contrite and confessed, although they were such for which the apostolic see were to be consulted." Smythwick chose Smith, for one of his five friends specified in the bull, to be partaker of those privileges; and this undoubtedly was a great security to him in those perilous times.

On the accession of queen Elizabeth, sir Thomas Smith was again received at court, and employed in affairs both of church and state. He was also sent on various embassies. In 1562 he was sent ambassador to France, where, in conjunction with sir Nicholas Throgmorton, he concluded a peace between England and France in the beginning of 1564, but was still continued ambassador in France. In March 1565 he finished his treatise of "the Commonwealth of England," and in the beginning of the year following returned to England. In 1567 he was again sent ambassador to France to demand the restitution of Calais; and upon his return from thence in 1568, he solicited for the place of chancellor of the duchy of Lancaster, but without success, it being given to sir Ralph Sadleir. In 1570 he was admitted into the privy council, and in 1572, he was again appointed secretary of state, and chancellor of the order of the garter.

Sir Thomas, with all his talents and good sense, was much of a projector, and about this time engaged in a foolish scheme for transmuting iron into copper. Into this project, says Strype, "he brought sir William Cecil, secretary of state, who had a philosophical genius, the earl of Leicester, sir Humphrey Gilbert, and others. The first occasion of this business was from one Medley, who had by vitriol changed iron into true copper at sir Thomas Smith's house at London, and afterwards at his house in Essex. But this was too costly, as sir Thomas saw, to make any profit from. He propounded, therefore, to find out here in England the *Primum Ens Vitrioli*, by which to do the work at a cheaper rate. Upon this sir Thomas Smith, sir Humphrey Gilbert, and Medley, entered into a company, under articles to find this out; that is, that Medley should be employed in this business at the charge of the other two, till by the profit he should reap from the thing found out he might bear his proportion. The place where this was to be attempted was in the Isle of Wight, or at Poole, or elsewhere. But at Winchelsea he had made the first trial, on account of the plenty of wood there. He received of sir Thomas and sir Humphrey an hundred and one pounds a piece, for the buying of vessels and necessaries. They removed to Poole, thinking the *Ens* of vitriol to be there, and took a lease of the land of the lady Mountjoy of three hundred pounds per annum, for the payment of which sir Thomas, with the other two, entered

into a bond of a thousand pounds. While these things were in this state, sir Thomas was sent ambassador to France in 1572; and a quarrel happening between sir Humphrey and Medley, who went to Ireland, the business was discontinued for some time. But sir Thomas revived it at his return, and persuaded the lord treasurer Burghley and the earl of Leicester to enter into society about December 1574, who deposited each a hundred pounds towards carrying on the project. Medley was now removed to Anglesey, where the fuel, earth, and water were proper for his business; and the things which he undertook to perform, were these two; first, to make of raw iron good copper, and of the same weight and proportion, abating one part in six; so that six hundred tons of iron should by boiling make five hundred tons of perfect copper; secondly, that the liquor, wherein the iron was boiled, should make copperas and alum ready for the merchant; which, keeping the price they then bore, should of the liquor of five hundred tons of copper be ten thousand pounds, that is, for every ton two thousand pounds. After several trials the patent of the society was signed in January 1574, in which the society was styled "The Society of the new Art;" but at last the project proved abortive; "and I make no doubt," says Strype, "sir Thomas smarted in his purse for his chymical covetousness, and Gilbert seems to have been impoverished by it; and Medley was beggared."

Another of his projects was the establishment of a colony in a land which he had purchased in Ireland, called The Ardes, a rich and pleasant country on the eastern coast of Ulster, and of considerable extent, lying well for trade by sea. Sir Thomas in 1571 had procured a patent from her majesty for it, the substance of which was, that he was to be lieutenant-general there for war, and for distribution of lands, orders, and laws in the matters thereunto pertaining; in short, to obtain and govern the country to be won, following the instructions and orders to him to be directed from the queen and her council; and this for the first seven years. Afterwards the government of the country to return to such officers as the customs and laws of England did appoint, except the queen should think him worthy to be appointed the governor thereof, as being a frontier country, the right to remain only in him as to the inheritance; the authority to muster and call together his soldiers throughout the same country, and to dispose of them upon the

frontiers, as he should see cause for the better defence of the country. Sir Thomas sent his natural son, Thomas Smith, with a colony thither, who did good service there, but was at last intercepted and slain by a wild Irishman. The settlement of this colony cost sir Thomas ten thousand pounds; but after his death it seems to have been neglected for some time, and the Ardes were afterwards lost to his family, being given away by king James I. to some of the Scots nobility.

In 1575, we find sir Thomas better employed in procuring an act of parliament for the two universities and the two colleges of Eton and Winchester, ordering that a third part of the rent upon leases made by colleges should be reserved in corn, &c. Fuller observes, that "sir Thomas Smith was said by some to have surprized the house therein; where many could not conceive how this would be at all profitable to the colleges, but still the same on the point, whether they had it in money or wares. But the knight took the advantage of the present cheapness, knowing hereafter grain would grow dearer, mankind daily multiplying, and licence being lately given for transportation. So that at this day much emolument redoundeth to the colleges in each university by the passing of this act; and though their rents stand still, their revenues do increase." In truth the present prosperity, we may almost say, existence of the universities, is owing to this wise and useful precaution.

About 1576, sir Thomas fell into a declining state of health, which put an end to his life, Aug. 12, 1577, in the sixty-third year of his age. He died at his favourite seat of Mounthall, or Mounthaut in Essex, and was buried in the chancel of the parish church of Theydon Mount, where is a monument to his memory. He died rich, and in his will are instances of his liberality. He gave all his Greek and Latin books to Queen's college, Cambridge, except a few left as presents to some friends. His estates descended to sir William Smith, son of his brother George.

Sir Thomas Smith was of a fair, sanguine complexion, and of a calm, open, and ingenuous countenance. He was a man of extensive learning, well skilled in the Latin, Greek, French, and Italian languages, and esteemed for his eloquence. His biographer adds to all this his knowledge of the Platonic philosophy, mathematics, astronomy,

physic, chemistry, &c. but in these he appears to have been but superficial. He had his credulities and his weaknesses in matters of science, but they were those of his age. He was a firm friend to the reformed religion, and, when he could, protected its professors from persecution. At one time of his life his morals appear to have been less correct than in the after-part of it, as we read of his having a natural son.

His works are, 1. "De Republica Anglorum, or the Manner of government or police of the kingdom of England," first printed in 4to, 1583 and 1584, and again with additions "Of the cheefe Courts in England," 1589, 4to, and again in 1594. It was afterwards often reprinted both in English and Latin, and in the latter language forms one of the "Respublicæ." There is an English MS. of it in the Harleian collection. 2. "De recta et emendata linguæ Græcæ pronunciatione," of which we have spoken already. 3. "A Treatise concerning the correct writing and true pronunciation of the English tongue," which does sir Thomas less credit than the former. He even went so far in his whimsical reformation of our language, as to compose a new alphabet, consisting of twenty-nine letters, nineteen of which were Roman, four Greek, and six English or Saxon. An engraving of this novelty is given by Strype in his life of sir Thomas. 4. "Four Orations, for and against queen Elizabeth's marriage," also in Strype. 5. Several letters to lord Burleigh and sir Francis Walsingham, printed in the "Complete Ambassador," and in other collections; and many in MS. are in the paper-office and other public repositories. 6. "Device for the alteration and reformation of Religion," written in 1558, and printed among the records at the end of Burnet's History of the Reformation," is attributed by Strype to sir Thomas Smith. Among the Harleian MSS. is a discourse written by our author to sir William Cecil, upon the value of the Roman foot soldiers' daily wages. It is comprised in 29 sections. Some of the tables are printed by Strype. Sir Thomas also left some English poetry. Warton informs us, that while a prisoner in the Tower (a circumstance, if we mistake not, overlooked by Strype, but which must have been the consequence of his attachment to the duke of Somerset) he translated eleven of the Psalms into English metre, and composed three English metrical prayers, with three Eng-

lish copies of verses besides. These are now in the British Museum MSS. Reg. 17 A. XVII.[1]

SMITH (THOMAS), a learned English writer and divine, was born in the parish of Allhallows Barking, in London, June 3, 1638, and admitted of Queen's college in Oxford at nineteen, where he took the degrees in arts. In 1663 he was made master of the free school joining to Magdalen college; and, in 1666, elected fellow of that college, being then famous for his skill in the oriental languages. In June 1668, he went as chaplain to sir Daniel Harvey, ambassador to Constantinople; and returned thence in 1671. In 1676, he travelled into France; and, returning after a short stay, became chaplain to sir Joseph Williamson, secretary of state. In 1679 he was designed to collate and publish the Alexandrian manuscript in St. James's library, and to have for his reward (as Charles II. promised) a canonry of Windsor or Westminster; but that design was reserved for the industry and abilities of Mr. Woide, at a far distant period (1784). Mr. Smith published a great many works, and had an established reputation among the learned. So high an opinion was conceived of him, that he was solicited by the bishops Pearson, Fell, and Lloyd, to return into the east, in order to collect ancient manuscripts of the Greek fathers. It was designed that he should visit the monasteries of Mount Athos, where there was said to be extant a great number of MSS. reposited there before the decline of the Greek empire. He was then to proceed to Smyrna, Nice, Nicomedia, Ancyra, and at last to Egypt; and to employ two or three years in this voyage; but he could not prevail on himself to undertake it, both on account of the dangers inevitably to be encountered, and of the just expectations he had from his patron Williamson of preferment in the church. These expectations, however, were disappointed; for Wood says, that, after living several years with him, and performing a great deal of drudgery for him; he was at length dismissed without any reward *.

* Of this neglect Smith was not insensible. In one of his letters to Mr. Cradock, dated Stanhope-street, near Charing Cross, Oct. 7, 1676, he says, "Upon my first coming here, I perceived sir J. W.'s intention of giving me a chamber in his house is in order to make me his chaplain; but truly though I have lived in the family of an ambassador, I am sensible already, that I am not cut out for it; wanting perchance those arts of compliance and courtship, to which I was never bred, which, I see a man must be guilty of,

[1] Strype's Life of Smith.—Lodge's Illustrations, vol. II.—Warton's Hist. of Poetry.—Biog. Brit.—Granger.

In 1683, he took a doctor of divinity's degree; and, the year after, was nominated by his college to the rectory of Stanlake in the diocese of Oxford, but upon some dislike resigned it in a month. In 1687, he was collated to a prebend in the church of Heytesbury in Wilts. In August 1688, he was deprived of his fellowship by Dr. Giffard, the Popish president of Magdalen college, because he refused to live among the new Popish fellows of that college. He had before resisted the intrusion of Antony Farmer into the office of president, and presented a petition to the earl of Sunderland, beseeching the king either to leave the college to a free election, or recommend a qualified person. This being refused, he was for presenting a second address, before they proceeded to the election, and at last he and Mr. Chernock were the only two fellows that submitted to the authority of the royal commissioners, yet this did not avail him when he refused to associate with the new popish fellows under Giffard. He was, however, restored in October following; but, afterwards refusing to take the oaths to William and Mary, his fellowship was pronounced void, July 25, 1692. From this time he lived chiefly in sir John Cotton's family. He died at London, May 11, 1710, and was buried in St. Anne's church, Soho, privately, according to his desire.

His works are, 1. "Diatriba de Chaldaicis Paraphrastis," Oxon. 1662, 8vo. 2. "Syntagma de Druidum moribus ac institutis." 3. "Remarks upon the Manners, Religion, and Government of the Turks; together with a Survey of the seven Churches of Asia, as they now lie in their Ruins; and a brief Description of Constantinople," 1678, 8vo, originally published in Latin. 4. "De Græcæ Ecclesiæ hodierno statu Epistola;" which, with additions, he translated into English, and published with the following title: "An Account of the Greek Church, as to its Doctrines and Rites of Worship, with several Historical Remarks interspersed, relating thereto. To which is added, an Account of the State of the Greek Church under Cyrillus Lucaris, patriarch of Constantinople, with a Relation of his Sufferings and Death," 1680, 8vo. 5. "De causis et remediis dissidio-

if he would please, and which I am now too old to learn; and therefore shall never part with my liberty, and live under continual restraint, it may be for two or three years, in hopes of a prebend or a living, when I can live happily all my life long in a college, and enjoy myself, as well as the great man at Lambeth."—Letters by Eminent Persons, 1813, 3 vols. 8vo.

rum," &c. Ox. 1675, 4to, printed afterwards among his "Miscellanea," and published by him in English, under the title of "A pacific Discourse; or, the causes and remedies of the differences about religion, which distract the peace of Christendom," Lond. 1688, 4to. 6. Two volumes of "Miscellanea" in Latin, on subjects chiefly of ecclesiastical history and biblical criticism, Lond. 1686, 8vo, and 1692, 4to. 7. A translation of the "Life of St. Mary Magdalen of Pazzi," with a preface, ibid. 1687, 4to. 8. A Latin life of Camden, which was prefixed to his edition of Camden's "Epistolæ," in 1691, 4to. 9. "Catalogus librorum manuscriptorum Bibl. Cottonianæ," Oxon, 1696, fol. with a life of sir Robert Cotton. 10. "Inscriptiones Græcæ Palmyrenorum, cum scholiis Ed. Bernardi et Thomæ Smithi," Utrecht, 1698, 8vo. 11. The lives of Dr. Robert Huntington, bishop of Raphoe, and of Dr. Edward Bernard, in Latin. 12. An edition of "Ignatii Epistolæ," Oxon. 1709, 4to. 13. A preface to sir Philip Warwick's "Memoirs of the reign of Charles I." prefixed to the edition of 1702, and of which there has lately been a republication (1813); and lastly, that very useful volume entitled "Vitæ quorundam eruditissimorum & illustrium virorum," 1707, 4to. In this collection are the lives of archbishop Usher, bishop Cosins, Mr. Henry Briggs, Mr. John Bainbridge, Mr. John Greaves, sir Patrick Young, preceptor to James I. Patrick Young, library-keeper to the same, and Dr. John Dee. Three papers by him are inserted in the "Philosophical Transactions:" 1. "Historical Observations relating to Constantinople, No. 152, for Oct. 20, 1683." 2. "An Account of the City of Prusia in Bithynia, No. 155, for Jan. 1683." 3. "A Conjecture about an Under-current at the Streights-mouth, No. 158, for April 1684." He left his MSS. to Hearne, with whom he was a frequent correspondent*.[1]

* Hearne, in one of his MS diaries, says, "Dr. Thomas Smith, as he was a person well versed in all sorts of learning, and one of the best scholars that were ever bred in Magdalen college, and indeed in this university, so he had an extraordinary good collection of books, in all faculties, which he took care to digest in the best order. These books he picked up in his travels, and at other times when he had a good convenient opportunity. His knowledge of books was so extensive, that men of the best reputation, such as have spent not only hundreds, but thousands of pounds for furnishing libraries, applied themselves to him for advice and direction, and were glad when they could receive a line or two from him to assist them in that office. His printed books (collected with great care and judgment) consist of about 6 or 7 thousand volumes, of the best and most useful authors, some of which he

[1] Biog. Brit.—Gen. Dict.—Ath. Ox. vol. II.

SMITH, or SMYTH (WILLIAM), bishop of Lincoln, and founder of Brasen-nose college, Oxford, was the fourth son of Robert Smyth, of Peelhouse in Widdows, or Widness, in the parish of Prescot, Lancashire. His grandfather was Henry Smyth, esq. of the adjoining township of Cuerdly, where the family appears to have resided both before and after the birth of the subject of this sketch, and extended its branches of the same name through various parts of the kingdom. Of his father we have no particular information, nor of the period of his birth, unless that it took place about the middle of the fifteenth century; which is, however, not very consistent with the report, that he was an undergraduate of Oxford so late as 1478.

The same obscurity envelopes his early years. Wood indeed says, that he was trained up in grammar-learning in his own country; but in what seminary, or whether his country at that time could boast of any institution deserving the name of a grammar-school, are subjects of conjecture. His late biographer, with equal acuteness and reason, has supposed him to have been educated in the household of Thomas, the first earl of Derby. The countess of Richmond, who was the second wife of this nobleman, according to a laudable custom in the houses of the nobility, provided in this manner for the instruction of young men of promising talents: and it is known, that she was an early patron of our founder.

At what time he removed to Oxford is uncertain, nor has any research discovered the college of which he was a member. Of his academical honours, all that we know with certainty is his degree of bachelor of law, which he had taken some time before 1492, when he was instituted to the rectory of Cheshunt in Hertfordshire. Wood asserts that he removed with other scholars from Oxford, dreading the pestilence which then raged, and went to Cambridge, where he became fellow, and afterwards master of Pembroke-hall. Browne Willis contradicts this only in part, by informing us that he became fellow, but not master. His late biographer, however, Mr. Churton, has decidedly proved that he never belonged to Cambridge, and that the mistake of his former biographers originated in his being

had left to the university of Oxford (particularly to the Bodleian and Magdalen college libraries) had he not been much discouraged (as divers other excellent men have been) in his several pursuits after learning; and had not *some men* of that place put a slight upon him, which he neither could, nor indeed ought to brook." Letters by Eminent persons, &c.

confounded with a person of both his names, who was fellow of Pembroke-hall, and a contemporary.

To the course of learning usual in his time, and which was neither copious nor solid, he appears to have added the study of the Latin classics of the purer ages, which was then less frequent, although more liberally tolerated, and more admired, than an acquaintance with the Greek language. In the fifteenth century the latter was scarcely known, unless to the enterprizing spirit of Grocyn, Linacre, and the other restorers of literature; and was so little relished, as to be sometimes a topic of ridicule, and sometimes as dangerous as heresy.

For his first advancement he is supposed to have been indebted to the earl of Derby, who was one of those friends of Henry VII. whom that monarch rewarded, after the crown was established in security. Probably also by his interest Smyth was appointed, September 20, 1485, to the office of the clerk of the hanaper, with an annual stipend of 40*l.* and an additional allowance of eighteen-pence per day during his attendance, in person, or by his deputy, on the lord chancellor. This salary is worthy of notice, as the sum exceeds that which was attached to it, not only on a subsequent appointment in this reign, but for a century afterwards. It was, therefore, probably given as a special remuneration to Smyth, whose influence appears to have been increasing. It is certain that, while in this office, he was solicited by the university of Oxford to interpose, on a very critical occasion, when they had incurred the king's displeasure; and such was his influence, that his majesty was pleased to remove their fears, and confirm their privileges. This occurred in the second year of Henry's reign. While Smyth held this office, we also find his name in a writ of privy-seal for the foundation of Norbridge's chantry in the parish church of the Holy Trinity at Guildford, along with Elizabeth, consort of Henry VII., Margaret, countess of Richmond, his mother, Thomas Bourchier and Reginald Bray, knights.

A few years after his being made clerk of the hanaper, he was promoted to the deanery of St. Stephen's, Westminster, a dignity usually conferred on some favourite chaplain whom the king wished to have near his person. The precise time of his arriving at this preferment cannot be discovered, but it must have been subsequent to July 28, 1480, when Henry Sharpe occurs as dean. While in

this office he resided in Canon-row, and was honoured by his royal master with a seat in the privy-council. From these preferments it may be inferred that Smyth's talents and address had justified the hopes of his family and patrons. He must certainly have been a favourite with the king, and not less so with his mother, the countess of Richmond, who on June 14, 1492, presented him to the rectory of Cheshunt, which he quitted in 1494 for higher preferment. She conferred upon him another mark of her confidence, in appointing him one of the feoffees of those manors and estates, which were to answer the munificent purposes of her will. As to the reports of his former biographers, that he held, at one time, the archdeaconry of Surrey, and the prepositure of Wells, Mr. Churton has clearly proved that they have no foundation.

When the see of Lichfield and Coventry became vacant by the death of bishop Hales, Dec. 30, 1490, the king bestowed it on Smyth, by the style of "Our beloved and faithful Counsellor, Dean of our free chapel within our own palace at Westminster." The time neither of his election nor consecration is upon record, but the latter is supposed to have taken place between the 12th and 29th of January 1492-3. The cause of so considerable an interval from the death of his predecessor must probably be sought in the capricious proceedings of the court of Rome on such occasions. His final settlement in this see was followed by a visitation of the clergy under his controul, and the performance of those other duties incumbent on his new station. His usual residences were at Beaudesert, and at Pipe, both near Lichfield, or at his palace in London, which stood on the site of Somerset-house.

His next promotion was of the civil kind, that of president of the prince's council within the marches of Wales. The unsettled state of Wales had engaged the attention of Henry VII as soon as he came to the throne; and the wisest policy, in order to civilize and conciliate the inhabitants of that part of the kingdom, appeared to consist in delegating such a part of the executive power as might give dignity and stability to the laws, and ensure subjection to the sovereign. With this view various grants and commissions were issued in the first year of his reign; and about 1492, Arthur, prince of Wales and earl of Chester, was included in a commission of the peace for the county of Warwick, with archbishop Morton, Smyth, bishop of

Lichfield and Coventry, and others. There was a renewal of this commission in the 17th Henry VII. of which our prelate, who had then been translated to the see of Lincoln, was again lord president. The prince's court was held chiefly at Ludlow-castle, long the seat of the muses, honoured at this time with a train of learned men from the universities, and afterwards immortalized by Milton and Butler. Here bishop Smyth, although placed in an office that seemed likely to divert him from the business of his diocese, took special care that his absence should be compensated by a deputation of his power to vicars-general, and a suffragan bishop, in whom he could confide: and here he conceived some of those generous and liberal plans which have conferred honour on his name. The first instance of his becoming a public benefactor was in rebuilding and re-endowing the hospital of St. John in Lichfield, which had been suffered to go to ruin by the negligence of the friars who occupied it. Accordingly, in the third year of his episcopate, 1495, he rebuilt this hospital, and gave a new body of statutes for the use of the society. Of this foundation it is only necessary to add here, that the school attached to it, and afterwards joined to the adjacent seminary of Edward VI. has produced bishops Smalridge and Newton, the chief justices Willes and Parker, and those illustrious scholars, Joseph Addison and Samuel Johnson.

Smyth had been bishop of Lichfield somewhat more than two years, when he was translated to Lincoln, November, 1495. In 1500 he performed a strict visitation of his cathedral, which his liberality had already enriched, and prescribed such matters of discipline and police as seemed calculated to preserve order, and correct that tendency to abuse, which rendered frequent visitations necessary. Nor was his care of his diocese at large less actively employed, in hearing and examining grievances, and promoting discipline and morals. "But perfection," his biographer has well observed, "is not the attribute of man; and we learn with less surprise than regret, that Smyth did not escape the common fault of condemning heretics to the prison or the stake." For this no apology can here be offered. The wonder is, that we are still solicited to a fellow-feeling with a religion which could warp the minds of such men as Smyth. It would have done enough to incur our aversion, had it done no more than to stain the memory of those

benefactors, to whose liberality the learning of the present age is so deeply indebted.

In the last-mentioned year, Smyth was requested by the university of Oxford to accept the office of chancellor, then vacant by the death of archbishop Morton. How long he continued chancellor is not exactly known, but his resignation must have taken place about 1503, when we find Dr. Mayew held that office. In 1507-8, he concerted the plan of Brasen-nose college, along with his friend sir Richard Sutton, and lived to see it completed. Of his death we have few particulars, nor can his age be ascertained. After making a will in due form, characterized by the liberality which had distinguished his whole life, he expired at Buckden, Jan. 2, 1513-14, and was interred on the south side of the nave of Lincoln cathedral, under a marble grave-stone, richly adorned with brass, which sir William Dugdale had leisure to describe just before it was destroyed by the republican soldiers or mob. A mural monument was recently put up, with a suitable inscription, by the rev. Ralph Cawley, D. D. and principal of Brasen-nose from 1770 to 1777.

The progress of this munificent work, Brasen-nose college, may be seen in our authorities. The charter of foundation granted to bishop Smyth and Richard Sutton, esq. is dated Jan. 15, 1511-12; and it is supposed that the society became a permanent corporation on the feast of St. Hugh, Nov. 17, 1512, or perhaps a little earlier. According to the charter, the society was to consist of a principal and sixty scholars, to be instructed in the sciences of sophistry, logic, and philosophy, and afterwards in divinity, and they might possess lands, &c. to the yearly value of 300*l.* beyond all burdens and repairs. The number of fellows, however, was not completed until their revenues, by being laid out on land, began to be certainly productive.

The estates which bishop Smyth bestowed on the college were chiefly two, Basset's Fee, in the environs of Oxford, which formerly is supposed to have belonged to the Bassets, barons of Headington; and the entire property of the suppressed priory of Cold Norton, with its manors and estates in Oxfordshire and Northamptonshire, which had been sold to bishop Smyth by the convent of St. Stephen's Westminster for eleven hundred and fifty marks.[1]

[1] Churton's Lives of the Founders.—Chalmers's Hist. of Oxford.

SMITH (WILLIAM), herald and antiquary, was born in Cheshire, and descended from the Smiths or Smyths of Oldhough. He was educated at Oxford, but in what college Wood has not ascertained, there being several of the same names about the latter part of the sixteenth century. When he left the university, we cannot trace his progress, but on his application at the Heralds' college for the office of Rouge-Dragon, it was said that he had been a merchant and traveller. He was recommended by sir George Carey, knight-marshal; and "The Society of Arms finding, by many, that he was honest, and of a quiet conversation, and well languaged," joined in the supplication, which gained him this office. Anstis says, that he had long resided abroad, and had kept an inn, at Nuremburgh, in Germany, the sign at the door of which was the Goose. He wrote a description of Cheshire, which, with his historical collections made about 1590, or a copy of them, falling into the hands of sir Randolph Crew, knt. lord chief justice of the King's-bench, his grandson, sir Randolph Crew, gave them to the public. These materials, and the labours of William Webb, form the bulk of "King's Vale-Royal," published in fol. 1656. He made a great number of collections, relative to families in England and Germany. He wrote a description of this kingdom, embellishing it with drawings of its chief towns. Many of his books are in Philipot's press, in the College at Arms. He composed an Alphabet of Arms, which the late respected Mr. Brooke supposed to have been the origin or basis of such kind of books. The original was lodged in King's-college library, in Cambridge, to which it had been given by Dr. Richard Roderick. It was copied in 1744, by the rev. William Cole, M. A. of Milton, and is now with his other MSS. in the British Museum. The late rev. Samuel Pegge, the antiquary, had a manuscript copy, improved by him, of Derbyshire, as visited by Glover. This skilful and indefatigable officer at arms died, without farther promotion, Oct. 1, 1618.

In the Bodleian library are two MSS. by Smith, the one "The Image of Heraldrye, &c." a sort of introduction to the science, which formerly belonged to Anstis; the other, "Genealogies of the different potentates of Europe, 1578," formerly Peter Le Neve's. A new edition, with additions, of the "Vale-Royal," was published at Chester, 1778, 2 vols. 8vo.[1]

[1] Ath. Ox. vol. I. new edit.—Noble's College of Arms.—Gough's Topog. vol. I.

SMITH (WILLIAM), a learned English divine and translator, was the son of the rev. Richard Smith, rector of All-Saints, and minister of St. Andrew, both in Worcester, who died in 1726. He was born at Worcester in 1711, and educated at the grammar-school of that city. In 1728 he was admitted of New-college, Oxford, where he proceeded B. A. in 1732, M. A. in 1737, and D. D. in 1758. In 1735 he was presented by his patron, James earl of Derby, in whose family he was reader, to the rectory of Trinity-church, Chester, and by his son and successor's interest, whose chaplain he was, to the deanery of Chester in 1753. He held the mastership of Brentwood-school in Essex for one year, 1748; and in 1753 was nominated by the corporation of Liverpool one of the ministers of St. George's church there, which he resigned in 1767. With his deanery he held the parish churches of Handley and Trinity, but in 1780 resigned the last for the rectory of West Kirkby. He died Jan. 12, 1787. His character is thus briefly drawn by his biographer: "He was tall and genteel; his voice was strong, clear, and melodious; he spoke Latin fluently, and was complete master not only of the Greek but Hebrew language; his mind was so replete with knowledge, that he was a living library; his manner of address was graceful, engaging, and delightful; his sermons were pleasing, informing, convincing; his memory, even in age, was wonderfully retentive, and his conversation was polite, affable, and in the highest degree improving." He is known in the learned world, chiefly by his valuable translations of "Longinus on the Sublime," 1739, 8vo, which went through four editions, the last of which, with the frontispiece designed by Dr. Wall of Worcester, is said to be the best; "Thucydides," 1753, 2 vols. 4to, reprinted in 1781, 8vo; "Xenophon's History of the Affairs of Greece," 1770, 4to. In 1782 he published "Nine Sermons on the Beatitudes," 8vo, very elegantly written. In 1791, appeared "The Poetic Works of the rev. William Smith, D. D. late dean of Chester; with some account of the life and writings of the Author. By Thomas Crane, minister of the parish church of St. Olave in Chester, &c." This work we have not seen, and for the account of Dr. Smith's life we are indebted to a review of it in the Gent. Mag.[1]

SMOLLETT (TOBIAS), a historian, novelist, and poet of considerable reputation, was the grandson of sir James

[1] Gent. Mag. vol. LXI.

Smollett of Bonhill, a member of the Scotch parliament, and one of the commissioners for framing the treaty of union. He married Jane, daughter of sir Aulay Macauley, bart. of Ardincaple, by whom he had four sons and two daughters. The fourth son, ARCHIBALD, married without asking his father's consent, Barbara Cunningham, daughter of Mr. Cunningham of Gilbertfield, in the neighbourhood of Glasgow. His father, however, allowed him an income of about 300*l.* a-year. He unfortunately died, after the birth of two sons and a daughter, who, with their mother, were left dependent on the grandfather, and we do not find that he neglected them. Tobias, the subject of this memoir, and the youngest of those children, was born in the house of Dalquhurn, near Renton in the parish of Cardross, in 1721, and christened Tobias George; but this latter name he does not appear to have used.

The scenery amidst which he passed his early years, and cultivated the muses, he has described, in Humphrey Clinker, with picturesque enthusiasm. He was first instructed in classical learning at the school of Dumbarton, by Mr. John Love, one of the ablest schoolmasters of that country, and to whom Mr. Chalmers has done ample justice in his life of Ruddiman. While at this school, Smollett exhibited symptoms of what more or less predominated through life, a disposition to prove his superiority of understanding at the expence of those whose weaknesses and failings he thought he could turn into ridicule with impunity. The verses which he wrote at this early age were principally satires on such of his schoolfellows as happened to displease him. He wrote also a poem to the memory of the celebrated Wallace, whose praises he found in the story-books and ballads of every cottage. From Dumbarton he was removed to Glasgow, where, after some hesitation, he determined in favour of the study of medicine, and, according to the usual practice, was bound apprentice to Mr. John Gordon, then a surgeon, and afterwards a physician of considerable eminence, whom he was unjustly accused of ridiculing under the name of Potion, in his novel of Roderic Random.

From his medical studies, which he cultivated with assiduity, he was occasionally seduced by a general love of polite literature, and seemed unconsciously to store his mind with that fund of extensive, though perhaps not profound knowledge, which enabled him afterwards to exe-

cute so many works in various branches. His satirical disposition also followed him to Glasgow, by which he made a few admirers, and many enemies. Dr. Moore has related, with suitable gravity, that he once threw a snowball with such dexterity that it gave both a blow and a repartee. But such frolics were probably not frequent, and his time was in general more profitably or at least more seriously employed. Before he had reached his eighteenth year, he began to feel the ambition of a dramatic poet, and wrote the tragedy of the "Regicide," which was considered as an extraordinary production for a person of his years; but we do not read it as it was originally composed, nor was it made public until nearly ten years after.

On the death of his grandfather, who had hitherto supported him in his studies, but left no permanent provision for the completion of them, he removed to London, in quest of employment in the army or navy, and strengthened his hopes by carrying his tragedy with him. The latter, however, was in all respects an unfortunate speculation. After being amused and cajoled by all the common and uncommon tricks of the theatrical managers, for nearly ten years, he was under the necessity of sending it to the press in vindication of his own importunities, and the opinions of his friends. His preface may yet be read with advantage by the candidates for stage favour, although modern managers are said to be less fastidious than their predecessors, and from the liberality of their admissions, leave it somewhat doubtful whether they have not lost the privilege of rejection. In this preface, Smollett was not sparing of his indignation, but he reserved more substantial revenge for a more favourable opportunity.

In the mean time, in 1741, he procured the situation of surgeon's-mate on board a ship of the line, and sailed on the unfortunate expedition to Carthagena, which he described in his "Roderic Random," and afterwards more historically in a "Compendium of Voyages," published in 1756, in 7 vols. 12mo. The issue of that expedition could not be more humiliating to Smollett than his own situation, so averse to the disposition of a young man of his taste and vivacity. He accordingly quitted the service while his ship was in the West-Indies, and resided for some time in Jamaica, but in what capacity or how supported, his biographer has not informed us. Here, however, he first became acquainted with the lady whom he afterwards married.

In 1746, he returned to London, and having heard many exaggerated accounts of the severities practised in suppressing the rebellion in Scotland, he gave vent to his feelings, and love for his country, in a beautiful and spirited poem, entitled "The Tears of Scotland." The subject was doubtless attractive as a poet, but as he had been bred a Whig, he was rather inconsistent in his principles, and certainly very unfortunate in his predictions. His friends wished him to suppress this piece, as having a tendency to offend the Whigs, on whose patronage he had some reliance; and although his enthusiasm was at present rather too warm for advice, and he had from this time declared war against the whig-ministers under George II. yet it does not appear that it was published with his name for many years after.

In 1746 he first presented himself to the public as the author of "Advice, a Satire," in which he endeavoured to excite indignation against certain public characters, by accusations which a man of delicacy would disdain to bring forward under any circumstances, and which are generally brought forward under the very worst. What this production contributed to his fame, we are not told; his friends, however, were alarmed and disgusted, and his enemies probably increased. About this time he wrote (for Covent-garden theatre), an opera called "Alceste," which was never acted or printed, owing, it is said, to a dispute between the author and the manager. Sir John Hawkins, who, in all his writings, trusts too much to his memory, informs us, that Handel set this opera to music, and, that his labour might not be lost, afterwards adapted the airs to Dryden's second ode on St. Cecilia's day. But Handel composed that ode in 1739, according to Dr. Burney's more accurate and scientific history of music. In 1747, our author published "Reproof, a Satire," as a second part of "Advice," and consisting of the same materials, with the addition of some severe lines on Rich, the manager of Covent-garden theatre, with whom he had just quarrelled.

In the same year he married miss Anne Lascelles, the lady whom he had courted in Jamaica, and with whom he had the promise of three thousand pounds. Of this sum, however, he obtained but a small part, and that after a very expensive law-suit. As he had, upon his marriage, hired a genteel house, and lived in a more hospitable style than

the possession of the whole of his wife's fortune could have supported, he was again obliged to have recourse to his pen, and produced, in 1748, "The Adventures of Roderick Random," in 2 vols. 12mo. This was the most successful of all his writings, and perhaps the most popular novel of the age, partly owing to the notion that it was in many respects a history of his own life, and partly to its intrinsic merit, as a delineation of real life, manners, and characters, given with a force of humour to which the publick had not been accustomed. If, indeed, we consider its moral tendency, there are few productions more unfit for perusal; yet such were his opinions of public decency that he seriously fancied he was writing to humour the taste, and correct the morals, of the age. That it contains a history of his own life was probably a surmise artfully circulated to excite curiosity, but that real characters are depicted was much more obvious. Independent of those whom he introduced out of revenge, as Lacy and Garrick for rejecting his tragedy, there are traits of many other persons more or less disguised, to the introduction of which he was incited merely by the recollection of foibles which deserved to be exposed. Every man who draws characters, whether to complete the fable of a novel, or to illustrate an essay, will be insensibly attracted by what he has seen in real life, and real life was Smollett's object in all his novels. His only monster is count Fathom; but Smollett deals in none of those perfect beings who are the heroes of the more modern novel.

In 1749, his tragedy "The Regicide," as already noticed, was published, very much to his emolument, but certainly without any injury to the judgment of the managers who had rejected it. Extraordinary as it might have appeared, if published as he wrote it at the age of eighteen, it seemed no prodigy in one of more advanced years, who had adopted every improvement which his critical friends could suggest. The preface has been mentioned as containing his complaints of delay and evasion, and he had now more effectually vented his rage on lord Lyttelton and Mr. Garrick in "Roderick Random." With Garrick, however, he lived to be reconciled in a manner which did credit to their respective feelings.

In 1750, he took a trip to Paris, where he renewed his acquaintance with Dr. Moore, his biographer, who informs us that he indulged the common English prejudices against

the French nation, and never attained the language so perfectly as to be able to mix familiarly with the inhabitants. His stay here was not long, for in 1751, he published his second most popular novel, "Peregrine Pickle," in 4 vols. 12mo, which was received with great avidity. In the second edition, which was called for within a few months, he speaks with more craft than truth of certain booksellers and others who misrepresented the work, and calumniated the author. He could not, however, conceal, and all his biographers have told the shameless tale for him, that "he received a handsome reward" for inserting the profligate memoirs of lady Vane. It is only wonderful, that after this he could "flatter himself that he had expunged every adventure, phrase, and insinuation that could be construed by the most delicate readers into a trespass upon the rules of decorum." In this work, as in "Roderick Random," he indulged his unhappy propensity to personal satire and revenge, by introducing living characters. He again endeavoured to degrade those of Garrick and Quin, who, it is said, had expressed a more unfavourable opinion of the "Regicide" than even Garrick: and he was perhaps yet more unpardonable in holding up Dr. Akenside to ridicule.

Smollett had hitherto derived his chief support from his pen; but after the publication of "Peregrine Pickle," he appears to have had a design of resuming his medical profession, and announced himself as having obtained the degree of doctor, but from what university has not been discovered. In this character, however, he endeavoured to establish himself at Bath, and published a tract on "The External Use of Water." In this, his object was to prove, that pure water, both for warm and cold bathing, may be preferred to waters impregnated with minerals, except in certain cases where the vapour-bath is requisite. He enters also into a vindication of the plan of Mr. Cleland, a surgeon at Bath, for remedying the inconveniencies relating to the baths at that place. Whatever was thought of this pamphlet, he failed in his principal object. He had, indeed, obtained considerable fame, as his own complaints, and the contemporary journals plainly evince; but it was not of that kind which usually leads to medical practice.

Disappointed in this design, he determined to devote himself entirely to literary undertakings, for many of which he was undoubtedly better qualified by learning and genius

than most of the authors by profession in his day. He now fixed his residence at Chelsea, on an establishment of which he has given the public a very just picture in his novel of "Humphrey Clinker." If the picture be at the same time rather flattering, it must be recollected that it was Smollett's peculiar misfortune to make enemies in every step of his progress, and to be obliged to say those handsome things of himself which no other man would say for him. Dr. Moore, however, assures us that his mode of living at Chelsea was genteel and hospitable, without being extravagant, and that what he says of his liberality is not overcharged.

His first publication, in this retirement, if it may be so called, was the "Adventures of Ferdinand count Fathom," in 1753. This novel, in the popular opinion, has been reckoned greatly inferior to his former productions, but merely perhaps because it is unlike them. There is such a perpetual flow of sentiment and expression in this production, as must give a very high idea of the fertility of his mind; but in the delineation of characters he departs too much from real life, and many of his incidents are highly improbable. Mr. Cumberland, in the Memoirs of his own life, lately published, takes credit to himself for the character of Abraham Adams, and of Sheva, in his comedy of the Jew, which are, however, correct transcripts of Smollett's Jew, nor would it have greatly lessened the merit of his benevolent views towards that depressed nation, had Mr. Cumberland frankly made this acknowledgment.

In 1755, Smollett published, by subscription, a translation of "Don Quixote," in two elegant quarto volumes. It is unnecessary to say much on a translation which has so long superseded every other. But since the appearance of lord Woodhouselee's admirable "Essay on the principles of Translation," a new edition of that by Jarvis has been published, and will serve to prove what his lordship has advanced, that Smollett's was merely an improved edition of that forgotten work. Let not this, however, detract greatly from Smollett's merit. Writing, as he did, for bread, dispatch was not only his primary object, as lord Woodhouselee has observed, but dispatch was probably required of him. He has excelled Jarvis while he availed himself of his labours; and such was his strong sense of ridicule, and ample fund of humour, that could he have fixed upon a proper subject, and found the requisite lei-

sure, it is not too much to suppose that he might have been the rival of Cervantes himself.

After the publication of this translation he visited his relations in Scotland, and on his return to England, was engaged to undertake the management of the "Critical Review," which was begun in 1756, in dependence, as has been asserted, upon the patronage of the Tories, and the high church party. It does not appear, however, that any extraordinary aid came from those quarters, and the mode in which it was long conducted proves that the success of the Monthly Review was the only motive, or, if that could not be rivalled, it was hoped that the public might support two publications of the kind. To this task Smollett brought many necessary qualifications: a considerable portion of general knowledge, a just taste in works of criticism, and a style, flowing, easy, and popular. He had also much acquaintance with the literary history of his times, and could translate with readiness from some of the modern languages. But, on the other hand, it was his misfortune here, as in every stage of his life, that the fair display of his talents, and perhaps the genuine sentiments of his heart, were perverted by the prejudices of friendship, or by the more inexcusable impulses of jealousy, revenge, and all that enters into the composition of an irritable temper. He had already suffered by provoking unnecessary animosity, and was now in a situation where it would have been impossible to escape invidious imputation, had he practised the utmost candour and moderation. How much more dangerous such a situation, to one who was always too regardless of past experience, and who seems to have gladly embraced the opportunity which secrecy afforded, of dealing his blows around without discrimination, and without mercy. It is painful to read in the early volumes of this Review, the continual personal abuse he levelled at his rival, Mr. Griffiths; who very rarely took any notice of it; and the many vulgar and coarse sarcasms he directed against every author who presumed to doubt the infallibility of his opinions. It is no less painful to contemplate the self-sufficiency displayed on every occasion where he can introduce his own character and works.

Among others whom he provoked to retaliate, was the noted political quack, Dr. Shebbeare, Churchill, the poet, and Grainger. But the contest in which he was involved with admiral Knowles terminated in a more honourable

manner. That officer thought proper to prosecute the printer of the "Critical Review," (the late Mr. Hamilton) for a paragraph in the Review reflecting on his character, declaring at the same time, that his only object was to discover the author, and if he proved to be a *gentleman*, to obtain the satisfaction of a gentleman from him. Smollett, by applying to persons acquainted with Knowles, endeavoured to avert the prosecution; but, finding that impossible, the moment sentence was about to be pronounced against the printer, he stept forth in open court, and avowed himself the author. After this spirited action, which yet, in Knowles's opinion, did not constitute him a *gentleman*, he was prosecuted, and sentenced to pay 100*l.* and be imprisoned for three months.

Soon after the commencement of the Review he published, but without his name, the "Compendium of Voyages," 7 vols. 12mo, already noticed, a work not eminently successful, and which has not since been reprinted. This was a species of compilation, however, for which he was well qualified. He knew how to retrench superfluities, and to bring forward the most pleasing parts of the narrative in an elegant style; and in drawing characters, when they fell in his way, he discovered much judgment and precision.

In 1757 he attempted the stage a second time, by a comedy, or rather farce, entitled "The Reprisals, or, the Tars of Old England," which Garrick, notwithstanding their former animosity, accepted, and produced upon the stage, where it had a temporary success. Davies, in his life of Garrick, gives an account of the manager's behaviour on this occasion, which reflects much honour on him, and so touched Smollett's feelings that he embraced every opportunity of doing justice to the merits of that eminent actor, and of convincing him "that his gratitude was as warm as any other of his passions."

Notwithstanding his numerous engagements, he produced a work in 1758, which is an extraordinary instance of literary industry. This was his "Complete History of England from the earliest times to the treaty of Aix-la-Chapelle, in 1748," published in four quarto volumes *. This he is said to have composed and finished for the press

* Three only were published at this time, and the fourth was afterwards given gratis to the purchasers of the former.

in the short space of fourteen months. It was immediately after reprinted in 8vo, in weekly numbers, of which an impression of ten thousand was bought up with avidity.

It would be superfluous to dwell long on the merits of a work so well known, and undoubtedly entitled to high praise as a compilation, but beyond this his warmest admirers cannot judiciously extend their encomiums. Although it may be allowed to excel the histories of Carte or Guthrie, and on account of its brevity to be preferable to Rapin, and far more to his continuator Tindal, yet it is impossible to place it on a level with the histories of Hume, Robertson, Gibbon, or Henry. In the "Critical Review" it was highly praised, as might be expected, but with an affectation of candour and moderation which Smollett could not long preserve. In the Review for September 1758, we have a piece of querulous declamation which is far more fully characteristic of the man and of the author. It is here extracted as a general specimen of the indignation which he felt against any serious attack, and it may serve to explain the relative position in which he stood with his contemporaries. The cause of the following effusion was a pamphlet published by the Rev. T. Comber, in which he censures the characters given by Smollett of king William and queen Mary, &c.

Smollett's answer begins thus:

"Tell me your company and I'll describe your manners, is a proverbial apothegm among our neighbours, and the maxim will generally hold good; but we apprehend the adage might be more justly turned to this purpose, Name your enemies, and I'll guess your character. If the Complete History of England were to be judged in this manner, we imagine the author would gladly submit to the determination of the public. Let us then see who are the professed enemies of that production: the sage, the patriot, the sedate Dr. Shebbeare: the serene Griffiths and his spouse, proprietors and directors of the Monthly Review: the profound, the candid, the modest Dr. Hill: the wise, the learned, and the temperate Thomas Comber, A. B. whose performance we are at present to consider. This is indeed a formidable group of adversaries, enough to daunt the heart of any young adventurer in the world of letters; but the author of the Complete History of England has been long familiar with such seas of trouble. The assault, however, which he has sustained from some of

these heroes was not altogether unprovoked. Shebbeare had been chastised in the Critical Review for his insolent and seditious appeals to the public. He took it for granted that the lash was exercised by the author of the Complete History of England, therefore he attacked that performance tooth and nail. He declared that there was neither grammar, meaning, composition, or reflection, either in the plan or the execution of the work itself. Griffiths was enraged against the same gentleman, because he was supposed to have set up the Critical Review, in opposition to the Monthly, of which he (Griffiths) was proprietor: accordingly he employed an obscure grub, who wrote in his garret, to bespatter the History of England. Hill, for these ten years, has by turns praised and abused Dr. Smollett, whom he did not know, without being able to vanquish that silent contempt in which this gentleman ever held him and all his productions: piqued at this indifference and disdain, the said Hill has, in a weekly paper, thrown out some dirty insinuations against the author of the Complete History of England. We cannot rank the proprietors of R——n * and other histories, among the personal enemies of Dr. Smollett, because they were actuated by the dictates of self-interest to decry his performance. This, however, they have pursued in the most sordid, illiberal, and ridiculous manner: they have caballed: they have slandered: they have vilified: they have prejudiced, misrepresented, and used undue influence among their correspondents in different parts of the kingdom: they have spared neither calumny nor expence to prejudice the author and his work: they have had the effrontery to insinuate in a public advertisement that he was no better than an inaccurate plagiary from Rapin: and they have had the folly to declare that Rapin's book was the most valuable performance, just immediately after they had taxed Dr. Smollett with having, by a specious plan, anticipated the judgment of the public. Finally, finding all their endeavours had proved abortive, we have reason to believe they hired the pen of the Rev. Thomas Comber of York, A. B. to stigmatize and blacken the character of the work which has been to them such a source of damage and vexation. Accordingly this their champion has earned his

* Most of the names in this passage are printed only with the initial and final letters, except that of Rapin which follows. This R——n may mean Robertson, whose first history was then in the press.

wages with surprising eagerness and resolution: he has dashed through thick and thin, without fear of repulse, without dread of reputation. Indeed he writes with a degree of acrimony that seems to be personal: perhaps, if the truth was known, he would be found one of those obscure authors, who have occasionally received correction in some number of the Critical Review, and looks upon Dr. Smollett as the administrator of that correction; but this we only mention as a conjecture."——The concluding paragraph of this review of Comber's pamphlet, is not less characteristic of Smollett's temper and style when he wished to be thought above all petty resentments.

Comber "very modestly says he hopes he has kept within the bounds of good breeding, and employed none of that virulence which the Critical Reviewers have exercised against the *most respectable characters*. One can hardly refrain from laughing when he reads this declaration. Mr. Comber may always be assured that it is not in his power to excite the indignation of the Critical Reviewers: there are some objects too contemptible to excite resentment. We should be glad, however, to know what those *most respectable characters* are that we have treated with indecency. Those *most respectable* personages are Drs. Shebbeare and Hill, Griffiths and his spouse; a groupe to which the Rev. Mr. Comber will make a very proper addition. We think we see this formidable band, forgetting the distinctions of party, sitting in close divan, animated with double pots, encouraged with double pay by the right worshipful the proprietors of R——n, to renew their attacks against the Complete History of England. We shall prophecy, however, that the author of that work will never deign to take any public notice of what may be advanced against him by writers of their class. He considers them as little inconsiderable curs barking at the moon. Nevertheless, in order to whet their spleen, we will inform the Rev. Mr. Comber that, notwithstanding the uncommon arts and great expence with which his honest employers have puffed * and advertised his pamphlet, the Complete History of England continues to rise in the estimation of the public, and that above ten thousand numbers of the work are weekly purchased by the subjects of

* Comber's pamphlet was reviewed in the Monthly in September, and Smollett could not have seen it when he wrote this.

Great Britain, besides those that are sold in Ireland and the plantations."

During his confinement in the king's bench for the libel on admiral Knowles, he amused himself in writing the "Adventures of Sir Launcelot Greaves," a sort of English Quixote. This he gave in detached parts in the "British Magazine," one of those periodical works in which he was induced to engage by the consideration of a regular supply. This novel was afterwards published in two volumes, 12mo, but had not the popularity of his former works of that kind, and as a composition, whether in point of fable, character, or humour, is indeed far inferior to any of them.

The success of his "History" encouraged him to write a continuation of it from 1748 to 1764. The volume for 1765, his biographer seems not to have known, was written by Guthrie, during Smollett's absence on the Continent. By the History and Continuation he is said to have cleared 2000*l*. He is also supposed to have written the accounts of France, Italy, and Germany, for the Universal History, when published in octavo volumes. A writer in the Gentleman's Magazine states that he received fifteen hundred guineas for preparing a new edition of the same history, but this must be a mistake, as he was dead some years before that edition was undertaken.

When lord Bute was promoted to the office of first minister, Smollett's pen was engaged to support him against the popular clamour excited by Wilkes and his partizans. With this view our author commenced a weekly paper called "The Briton," which was answered by Wilkes in his more celebrated "North Briton." Had this been a contest of argument, wit, or even mere personal and political recrimination, Smollett would have had little to fear from the talents of Wilkes; but the public mind, inflamed by every species of misrepresentation, was on the side of Wilkes, and the "Briton" was discontinued, when lord Bute, its supposed patron, could no longer keep his seat. Before this short contest, Smollett had lived on terms of intimacy with Wilkes, who, having no animosities that were not absolutely necessary to serve a temporary interest, probably did not think the worse of Smollett for giving him an opportunity to triumph over the author of "The Complete History of England." Smollett, however, was not disposed to view the matter with this complacency.

He expected a reward for his services, and was disappointed, and his chagrin on this occasion he soon took an opportunity to express.

About the years 1763 and 1764, we find his name to a translation of Voltaire's Works, and to a compilation entitled "The Present State of all Nations," in 8 vols. 8vo. What he contributed besides his name to either of these undertakings, cannot now be ascertained. The translation of Voltaire is in all respects beneath his talents.

In the month of June, 1763, he went abroad, partly on account of his health, and partly to relieve his and Mrs. Smollett's grief for the loss of their only child, an amiable young lady who died in her fifteenth year. He pursued his journey through France and Italy about two years, and soon after his return in 1766, gave the public the result of his observations, in two volumes 8vo, entitled "Travels through France and Italy." This work, although it attained no high degree of popularity, was read with sympathetic interest, as exhibiting a melancholy picture of the author's mind, "traduced," as he informs us, "by malice, persecuted by faction, and overwhelmed by the sense of domestic calamity." On this account, the natural and artificial objects which make travelling delightful, had no other effect on him than to excite his spleen, which he has often indulged in representations and opinions unworthy of his taste. These, however, are not unmixed with observations of another kind, acute, just, and useful. It is remarkable that in a subsequent publication, ("Humphrey Clinker") he makes his principal character, Matthew Bramble, describe what he saw in England in the same unvaried language of spleen and ill humour.

Soon after his arrival from the continent, his health still decaying, he undertook a journey to Scotland, and renewed his attachment to his relations and friends. During this journey, Dr. Moore informs us that "he was greatly tormented with rheumatic pains, and afflicted besides with an ulcer on his arm, which had been neglected on its first appearance. These disorders confined him much to his chamber, but did not prevent his conversation from being highly entertaining, when the misery of which they were productive permitted him to associate with his friends." From Scotland he went to Bath, and about the beginning of 1767 had recovered his health and spirits in a very considerable degree.

His next production, which appeared in 1769, proved that he had not forgotten the neglect with which he was treated by that ministry in whose favour he wrote "The Briton." This was entitled the "Adventures of an Atom." Under fictitious names, of Japanese structure, he reviews the conduct of the eminent politicians who had conducted or opposed the measures of government from the year 1754, and retracts the opinion he had given of some of those statesmen in his history, particularly of the earl of Chatham and lord Bute. His biographer allows that many of the characters are grossly misrepresented, for which no other reason can be assigned than his own disappointment. The whole proves, what has often been seen since his time, that the measures which are right and proper when a reward is in view, are wrong and abominable when that reward is withheld.

The publication of this work, while it proclaimed that his sincerity as a political writer was not much to be depended on, afforded another instance of that imprudence which his biographer has ingeniously carried over to the account of independence. His health again requiring the genial influences of a milder climate, the expence of which he was unable to bear, his friends solicited the very persons whom he had just satirized, to obtain for him the office of consul at Nice, Naples, or Leghorn. Dr. Moore informs us, with more acrimony than truth, that "these applications were fruitless. Dr. Smollett had never *spaniellled* ministers; he could not endure the insolence of office, or stoop to cultivate the favour of any person merely on account of his power, and besides, he was a man of genius."

He set out, however, for Italy early in 1770, with a debilitated body, and a mind probably irritated by his recent disappointment, but not without much of the ease which argues firmness, since, during this journey he could so pleasantly divert his sorrows by writing "The Expedition of Humphrey Clinker." This novel, if it may be so called, for it has no regular fable, in point of genuine humour, knowledge of life and manners, and delineation of character, is inferior only to his "Roderick Random" and "Peregrine Pickle." It has already been noticed that Matthew Bramble, the principal character, displays the cynical temper and humane feelings of the author on his tour on the continent; and it may now be added that

he has given another sketch of himself in the character of Serle in the first volume. This account of the ingratitude of Paunceford to Smollett is strictly true, and as his biographers seem unacquainted with the circumstances, the following may not be uninteresting, as related to the writer of this article by the late intimate friend of Smollett, Mr. Hamilton, the printer and proprietor of the Critical Review.

"Paunceford was a John C——l, who was fed by Smollett when he had not bread to eat, nor clothes to cover him. He was taken out to India as private secretary to a celebrated governor-general, and as essayist; and after only three years absence, returned with forty thousand pounds. From India he sent several letters to Smollett, professing that he was coming over to lay his fortune at the feet of his benefactor. But on his arrival he treated Smollett, Hamilton, and others who had befriended him, with the most ungrateful contempt. The person who taught him the art of essaying became reduced in circumstances, and is now (1792), or lately was, collector of the toll on carts at Holborn bars. C——l never paid him or any person to whom he was indebted. He died, in two or three years after, at his house near Hounslow, universally despised. At the request of Smollett, Mr. Hamilton employed him to write in the Critical Review, which, with Smollett's charity, was all his support previously to his departure for India."

Such kindness and such ingratitude ought not to be concealed, but it is less necessary to point out the very flattering account he has given of his hospitality and patronage of inferior authors, while he resided at Chelsea. While full credit is given for these virtues, it cannot be a disrespectful wish that he had found another panegyrist than himself. There are few instances of men of Dr. Smollett's rank in the literary world taking so many opportunities to sound their own praises, and that without any of the disguises which are employed by men who wish to acquire a factitious character. At this time, perhaps, he was desirous of recovering the reputation which envy and malice had suppressed or darkened, and might not be without hopes that, as he was now approaching the close of life, his enemies would relent, and admit his evidence.

In the neighbourhood of Leghorn, he lingered through the summer of 1771, in the full possession of his faculties,

and died on the 21st of October, in the fifty-first year of his age. Dr. Armstrong, who visited him at Leghorn, honoured his remains with a Latin inscription, elegantly noticing his genius and virtues, and severely reflecting on the "times, in which hardly any literary merit, but such as was in the most false or futile taste, received any encouragement from the mock Mæcenases of Britain." In 1774, a column was erected to his memory on the banks of the Leven, near the house in which he was born. The inscription on this was the joint production of lord Kames, professor George Stuart, and John Ramsay, esq. and was revised by Dr. Johnson. It is elegant, affecting, and modest.

Dr. Moore's opinion of his personal character is thus given.

"The person of Smollett was stout and well-proportioned, his countenance engaging, his manner reserved, with a certain air of dignity that seemed to indicate that he was not unconscious of his own powers. He was of a disposition so humane and generous, that he was ever ready to serve the unfortunate, and on some occasions to assist them beyond what his circumstances could justify. Though few could penetrate with more acuteness into character, yet none was more apt to overlook misconduct when attended with misfortune.

"He lived in an hospitable manner, but he despised that hospitality which is founded on ostentation, which entertains only those whose situation in life flatters the vanity of the entertainer, or such as can make returns of the same kind, that hospitality which keeps a debtor and creditor account of dinners. Smollett invited to his plain but plentiful table, the persons whose characters he esteemed, in whose conversation he delighted, and many for no other reason than because they stood in need of his countenance and protection.

"As nothing was more abhorrent to his nature than pertness or intrusion, few things could render him more indignant than a cold reception; to this, however, he imagined he had sometimes been exposed on his application in favour of others; for himself he never made an application to any great man in his life.

"Free from *vanity*, Smollett had a considerable share of pride, and great sensibility; his passions were easily moved, and too impetuous when roused; he could not conceal his contempt of folly, his detestation of fraud, nor refrain from

proclaiming his indignation against every instance of oppression.

"Though Smollett possessed a versatility of style in writing, which he could accommodate to every character, he had no suppleness in his conduct. His learning, diligence, and natural acuteness, would have rendered him eminent in the science of medicine, had he persevered in that profession; other parts of his character were ill suited for augmenting his practice. He could neither stoop to impose on credulity, nor humour caprice.

"He was of an intrepid, independent, imprudent disposition, equally incapable of deceit and adulation, and more disposed to cultivate the acquaintance of those he could serve, than of those who could serve him. What wonder that a man of his character was not, what is called, successful in life!"

How far this character agrees with the facts detailed in this narrative, and which are principally taken from Dr. Moore, may be now safely left to the determination of the reader.

As an author, Dr. Smollett is universally allowed the praise of original genius displayed with an ease and variety which are rarely found. Yet this character belongs chiefly to his novels. In correct delineation of life and manners, and in drawing characters of the humourous class, he has few equals. But when this praise is bestowed, every critic who values what is more important than genius itself, the interest of morals and decency, must surely stop. It can be of no use to analyze each individual scene, incident, or character in works, which, after all, must be pronounced unfit to be read. But if the morals of the reader were in no danger, his taste can hardly escape being insulted or perverted. Smollett's humour is of so low a cast, and his practical jokes so frequently end in what is vulgar, mean, and filthy, that it would be impossible to acquire a relish for them, without injury done to the chaster feelings, and to the just respect due to genuine wit. No novel-writer seems to take more delight in assembling images and incidents that are gross and disgusting; nor has he scrupled to introduce, with more than slight notice, those vices which are not fit even to be named. If this be a just representation of his most favourite novels, it is in vain to oppose it by pointing out passages which do credit to his genius, and more vain to attempt to prove that virtue and taste are not directly injured by such productions.

As a historian, Smollett's reputation has certainly not been preserved. When he published his History, something of the kind was wanted, and it was executed in a manner not unworthy of his talents. But the writings of Hume, Robertson, and Gibbon have introduced a taste for a higher species of historical composition; and, if we are not mistaken, there has been no complete edition of Smollett's history but that which he published. Had he been allowed the proper time for revision and reflection, it cannot be doubted that he might have produced a work deserving of more lasting fame. His history, even as we have it, when we advert to the short time he took for its completion, is a very extraordinary effort, and instead of blaming him for occasionally following his authorities too servilely, the wonder ought to be that he found leisure to depart from them so frequently, and to assign reasons, which are not those of a superficial thinker.—It is impossible, however, to quit this subject without adverting to the mode of publication which dispersed the work among a class of persons, the purchasers of sixpenny numbers, whom Smollett too easily took for the learned and discerning part of the public. This fallacious encouragement afforded fuel to his irritable temper, by inciting him, not only to the arts of puffing, by which the literary character is degraded, but to those vulgar and splenetic recriminations, of which a specimen has been given, and which must have lowered him yet more, in the opinion of the eminent characters of his day.

Smollett was not successful in his dramatic attempts. Those who judged from the ease and vivacity of his pictures of life and manners in his novels, no doubt thought themselves justified in encouraging him in this species of composition. But all experience shews that the talents necessary for the prose epic, and those for the regular drama, are essentially different, and have rarely met in one man. Fielding, a novelist greatly superior, and who after the trials of more than half a century, may be pronounced inimitable, was yet foiled in his dramatic attempts, although he returned to the charge with fresh courage and skill.

As a poet, although Smollett's pieces are few, they must be allowed to confer a very high rank. It is, indeed, greatly to be lamented that he did not cultivate his poetical talents more frequently and more extensively. The "Tears of Scotland" and the "Ode to Independence," particularly

the latter, are equal to the highest efforts in the pathetic and sublime. In the "Ode to Independence" there is evidently the inspiration of real genius, free from all artificial aid, or meretricious ornament. It may be questioned whether there are many compositions in our language which more forcibly charm by all the enchantments of taste, expression, and sentiment. Some observations on this ode, and usually printed with it, are the production of professor Richardson. It may be necessary to add, that this ode was left in manuscript by Smollett, and published at Glasgow and London in 1773. "Advice and Reproof" have already been noticed, and are more remarkable for their satirical aim, than for poetical beauties. His songs and other small pieces were introduced principally in his novels and in the "Reprisal."[1]

SMYTH. See SMITH.

SNAPE (ANDREW), a learned divine, was the son of Andrew Snape, serjeant-farrier to Charles II. and author of "The Anatomy of a Horse," which has been several times printed in folio, with a considerable number of copper-plates and a portrait. It is said that one or other of the family of Snape had been serjeant-farrier to the king for three centuries. The subject of this article was born at Hampton-court, and admitted into Eton college in 1683, and of King's college, Cambridge, in 1689. After taking his degrees, of B. A. in 1693, and M. A. in 1697, he obtained a fellowship, and went to London, where he was much admired as a preacher, and was elected lecturer of St. Martin's-in-the-Fields, and afterwards held the rectory of St. Mary-at-Hill. He was created D. D. in 1705, and represented the university of Cambridge, in that faculty, at the Jubilee at Francfort in 1707, when the university of Francfort intending to celebrate the jubilee of its foundation by the house of Brandenburgh in 1507, sent a formal invitation to Cambridge to be present at it, or to depute some of the members to represent it. This was accordingly complied with, by sending over Dr. Snape, for divinity, Dr. Penrice for law, Dr. Plumptre for medicine, and William Grigg, M. A. and John Wyvill, M. A. as regent and non-regent masters. These representatives were received with the greatest kindness, the king of Prussia himself assisting

[1] Life prefixed to his works by Dr. Moore.—Johnson and Chalmers's English Poets, 1810.

at the ceremony. While Dr. Snape was in Germany, he took an opportunity to pay his duty to the princess Sophia of Hanover, and preached a sermon before her, which he afterwards printed under the title of "The just prerogative of Human Nature."

In 1717, on the breaking out of the Bangorian controversy, he took a zealous part against Hoadly, in a "Letter to the bishop of Bangor," which was so extremely popular as to pass through seventeen editions in a year; but Hoadly's interest at court prevailed, and in so extraordinary a degree, that in the same year, 1717, Dr. Snape, as well as Dr. Sherlock, were removed from the office of chaplain to his majesty. Atterbury, in a letter to bishop Trelawny, on this occasion, says; "These are very extraordinary steps; the effects of wisdom, no doubt; but of so deep a wisdom, that I, for my part, am not able to fathom it."

In 1713, he had been installed a canon of Windsor, and on Feb. 21, 1719, was elected provost of King's college, although the court-interest was in favour of Dr. Waddington. In 1723 he served the office of vice-chancellor of the university, and gave every satisfaction in discharging the duties of both offices. The revenues of the college were greatly augmented in his time, by the assistance of some fellows of the college, his particular friends. It was said that in 1722 he drew up the address to his majesty, George II. upon the institution of Whitehall preachers, "an address," says Dr. Zachary Grey, "worthy of the imitation of both universities on all occasions of the like kind, as it was thought to have nothing redundant or defective in it." He was for a short time rector of Knebworth in Hertfordshire, and afterwards, in 1737, of West-Ildesley in Berkshire. This last he retained till his death, which happened at his lodgings at Windsor castle, Dec. 30, 1742. He was buried at the east end of the south aile of the choir of the chapel, near his wife, who died in 1731. She was, when he married her, the opulent widow of sir Joshua Sharpe, knt. and alderman of London. It remains yet to be added to his preferments that he was several years head master of Eton school. He was a man of great learning and acuteness, and of an amiable temper. His zeal for the principles of the church of England was warm and honest, for it procured him many enemies, and probably obstructed his promotion. In 1745, 3 vols. 8vo. of his "Sermons" were published by Drs. Berriman and Chapman. He had him-

self been editor of Dean Moss's Sermons, and gave that divine a character which was thought to resemble his own. Although we seldom notice such matters, it may be worth while to add that there was a 4to mezzotinto print of him, which, after he was out of fashion, the print-sellers imposed on the public as the portrait of orator Henley.[1]

SNELL (RODOLPH), a Dutch philosopher, was born at Oudewarde in 1547, and in his youth studied the learned languages and medicine at various seminaries, at Cologne, Heidelberg, Marpurg, Pisa, and Rome. He afterwards taught mathematics at Leyden for thirty-four years, and had entered about a year on the professorship of Hebrew, when he died in 1613, aged sixty-six. His works are, 1. "Commentarius in dialecticam Petri Rami." 2. "De praxi logica," 1595, 4to. 3. "Ethica methodo Ramea conscripta," 1597, 8vo. 4. "Rameæ philosophiæ syntagma," 1596, 8vo. 5. "Explicationes in arithmeticam Rami," 1596, 8vo. 6. "Prelectiones in geometriam Rami," 8vo. 7. "Apollonius Batavus, seu resuscitata Apollonii Pergei geometria," Leyden, 1597, 4to. 8. Commentarius in rhetoricam Talæi," 1617, 8vo. 9. "Annotationes in ethicam, physicam, sphæram Cornelii Valerii," 1596, 8vo.[2]

SNELL (WILLEBROD), son of the preceding, and an excellent mathematician, was born at Leyden in 1591, where he succeeded his father in the mathematical chair in 1613, and where he died in 1626, at only thirty-five years of age. He was author of several ingenious works and discoveries, and was the first who discovered the true law of the refraction of the rays of light; a discovery which he made before it was announced by Des Cartes, as Huygens assures us. Though the work which Snell prepared upon this subject, and upon optics in general, was never published, yet the discovery was very well known to belong to him, by several authors about his time, who had seen it in his manuscripts. He undertook also to measure the earth. This he effected by measuring a space between Alcmaer and Bergen-op-zoom, the difference of latitude between these places being 1° 11′ 30″. He also measured another distance between the parallels of Alcmaer and Leyden; and from the mean of both these measurements, he made a degree to consist of 55021 French toises or fathoms.

[1] Cole's MS Athenæ in Brit. Mus.—Nichols's Bowyer and Atterbury.—Harwood's Alumni Etonenses. [2] Moreri.—Foppen, Bibl. Belg.

These measures were afterwards repeated and corrected by Musschenbroek, who found the degree to contain 57033 toises. He was author of a great many learned mathematical works, the principal of which are, 1. "Apollonius Batavus;" being the restoration of some lost pieces of Apollonius, concerning Determinate Section, with the Section of a Ratio and Space, in 1608, 4to, published in his seventeenth year; but on the best authority this work is attributed to his father. The present might perhaps be a second edition. 2. "Eratosthenes Batavus," in 1617, 4to; being the work in which he gives an account of his operations in measuring the earth. 3. A translation out of the Dutch language, into Latin, of Ludolph van Collen's book "De Circulo & Adscriptis," &c. in 1619, 4to. 4. "Cyclometricus, De Circuli Dimensione," &c. 1621, 4to. In this work, the author gives several ingenious approximations to the measure of the circle, both arithmetical and geometrical. 5. "Tiphis Batavus;" being a treatise on Navigation and naval affairs, in 1624, 4to. 6. A posthumous treatise, being four books "Doctrinæ Triangulorum Canonicæ," in 1627, 8vo: in which are contained the canon of secants; and in which the construction of sines, tangents, and secants, with the dimension or calculation of triangles, both plane and spherical, are briefly and clearly treated. 7. Hessian and Bohemian Observations; with his own notes. 8. "Libra Astronomica & Philosophica;" in which he undertakes the examination of the principles of Galileo concerning comets. 9. Concerning the Comet which appeared in 1618, &c.[1]

SNORRO (STURLESONIUS), an Islandic author, of a noble and ancient family, was minister of state to one king of Sweden, and three kings of Norway. Being obliged by an insurrection to take refuge in Iceland, of which he was governor, he remained there till 1241, when his enemy Gyssurus drove him from his castle, and put him to death. He wrote, 1. "Chronicum Regum Norwegorum," an useful work for the history of that country. 2. "Edda Islandica," which is a history of the Islandic philosophy. (See SAEMUND). This has been translated by M. Mallet, and prefixed to his history of Denmark.[2]

SNYDERS (FRANCIS), a Flemish painter, was born at Antwerp in 1579, and bred up under his countryman

[1] Moreri.—Foppen, Bibl. Belg.—Hutton's Dict. [2] Dict. Hist.

Henry Van Balen. His genius first displayed itself only in painting fruit. He afterwards attempted animals, hunting, fish, &c. in which kind of study he succeeded so greatly, as to surpass all that went before him. Snyders's inclination led him to visit Italy, where he stayed some time, and improved himself considerably. Upon his return to Flanders, he fixed his abode at Brussels: he was made painter to Ferdinand and Isabella, archduke and duchess, and became attached to the house of the cardinal Infant of Spain. The grand compositions of battles and huntings, which he executed for the king of Spain, and the arch-duke Leopold William, deserve the highest commendation: and besides hunting-pieces, he painted kitchens, &c. and gave dignity to subjects that seemed incapable of it; but his works, sir Joshua Reynolds observes, "from their subjects, their size, and we may add, their being so common, seem to be better suited to a hall or ante-room, than any other place." He died in 1657. Rubens used to co-operate with this painter, and took a pleasure in assisting him, when his pictures required large figures. Snyders has engraved a book of animals of sixteen leaves, great and small.[1]

SOANEN (JOHN), son of Matthew Soanen, attorney to the presidial of Riom in Auvergne, and Gilberte Sirmond, niece of the learned Jesuit James Sirmond, was born January 6, 1647, at Riom, and entered the congregation of the Oratory at Paris, 1661, where he chose father Quesnel for his confessor. On quitting that establishment, he taught ethics and rhetoric in several provincial towns, and devoted himself afterwards to the pulpit, for which he had great talents. Having preached at Lyons, Orleans, and Paris, with applause, he was invited to court, preached there during Lent in 1686 and 1688, and being appointed bishop of Senez soon after, acquired great veneration in his diocese by his regular conduct, charity to the poor, and abstemious life. At length, having appealed from the bull *Unigenitus* to a future council, and refused to listen to any terms of accommodation on the subject, he published a "Pastoral Instruction," giving an account to his diocesans of his conduct respecting the bull. This "Instruction" gave great offence, and occasioned the famous council of Embrun held 1727, in which M. de Ten-

[1] Argenville, vol. III.—Pilkington.—Sir J. Reynolds's works.

cin procured it to be condemned as *rash*, *scandalous*, &c. and M. the bishop of Senez to be suspended from all episcopal jurisdiction, and all sacerdotal functions. After this council M. Soanen was banished to la Chaise Dieu, where he died, December 25, 1740, leaving "Pastoral Instructions," "Mandates," and "Letters." The "Letters" have been printed with his Life, 6 vols. 4to. or 8 vols. 12mo.; his "Sermons," 1767, 2 vols. 12mo.[1]

SOCINUS (LÆLIUS), a man of great learning and abilities, was the third son of Marianus Socinus, an eminent civilian at Bologna, and has by some been reckoned the founder of the Socinian sect, as having been in reality the author of all those principles and opinions, which Faustus Socinus afterwards propagated with more boldness. He was born at Sienna in 1525, and designed by his father for the study of the civil law. With this he combined the perusal of the scriptures; thinking that the foundations of the civil law must necessarily be laid in the word of God, and therefore would be deduced in the best manner from it. To qualify himself for this inquiry, he studied the Greek, Hebrew, and Arabic tongues. What light he derived from this respecting the civil law is not known, but he is said to have soon discovered, that the church of Rome taught many things plainly contrary to scripture. About 1546 he became a member of a secret society, consisting of about forty persons, who held their meetings, at different times, in the territory of Venice, and particularly at Vicenza, in which they deliberated concerning a general reformation of the received systems of religion, and particularly endeavoured to establish the doctrines afterwards publicly adopted by the Socinians; but being discovered, and some of them punished, they dispersed into other countries; and our Socinus, in 1547, began his travels, and spent four years in France, England, the Netherlands, Germany, and Poland; and then settled at Zurich. He contracted a familiarity, and even an intimacy, with the learned wherever he went; and Calvin, Melancthon, Bullinger, Beza, and others of the same class, were amongst the number of his friends. But having soon discovered, by the doubts he proposed to them, that he had adopted sentiments the most obnoxious to these reformers, he became an object of suspicion; and Calvin, in particular,

[1] Dict. Hist.

wrote to him an admonitory letter, of which the following is a part: "Don't expect," says he, "that I should answer all your preposterous questions. If you chuse to soar amidst such lofty speculations, suffer me, an humble disciple of Jesus Christ, to meditate upon such things as conduce to my edification; as indeed I shall endeavour by my silence to prevent your being troublesome to me hereafter. In the mean time, I cannot but lament, that you should continue to employ those excellent talents with which God has blessed you, not only to no purpose, but to a very bad one. Let me beg of you seriously, as I have often done, to correct in yourself this love of inquiry, which may bring you into trouble." It would appear that Socinus took this advice in part, as he continued to live among these orthodox divines for a considerable time, without molestation. He found means, however, to communicate his notions to such as were disposed to receive them, and even lectured to Italians, who wandered up and down in Germany and Poland. He also sent writings to his relations, who lived at Sienna. He took a journey into Poland about 1558; and obtained from the king some letters of recommendation to the doge of Venice and the duke of Florence, that he might be safe at Venice, while his affairs required his residence there. He afterwards returned to Switzerland, and died at Zurich in 1562, in his thirty-seventh year. Being naturally timorous and irresolute, he professed to die in the communion of the reformed church, but certainly had contributed much to the foundation of the sect called from his, or his nephew's name, for he collected the materials that Faustus afterwards digested and employed with such dexterity and success. He secretly and imperceptibly excited doubts and scruples in the minds of many, concerning several doctrines generally received among Christians, and, by several arguments against the divinity of Christ, which he left behind him in writing, he so far seduced, even after his death, the Arians in Poland, that they embraced the communion and sentiments of those who looked upon Christ as a mere man, created immediately, like Adam, by God himself.[1] There are few writings of Lælius extant, and of those that bear his name, some undoubtedly belong to others.[1]

[1] Dupin.—Gen. Dict.—Mosheim.

SOCINUS (FAUSTUS), nephew of the preceding, and commonly esteemed the head of the sect of Socinians, was born at Sienna in 1539. He is supposed to have studied little in his youth, and to have acquired but a moderate share of classical learning and the civil law. He was scarcely twenty when his uncle died at Zurich, and Faustus immediately set out from Lyons, where he then happened to be, to take possession of all his papers. Lælius had conceived great hopes of his nephew, imparted to him the whole of his opinions; and used to say that what he had inculcated but faintly and obscurely to the world at large, would be divulged in a more strong and perspicuous manner by Faustus. But, although this was ultimately the case, Faustus did not begin to propagate his uncle's principles immediately upon his return to Italy from Zurich; but suffered himself to be diverted, by large promises of favour and honourable employments already bestowed upon him, to the court of Francis de Medicis, grand duke of Tuscany. Here he spent twelve years, and had almost forgot his uncle's doctrines and papers, for which some have censured him as taking upon him the character of a reformer, without due preparation of study: while his followers have endeavoured to display it as an advantage that he studied the world, rather than scholastic learning.

In 1574, he left the court of Florence, and went into Germany; whence he could never be prevailed with to return, though frequently importuned by letters and messengers from the grand duke himself. He studied divinity at Basil for three years; and now began to propagate his uncle's principles, but with considerable alterations and additions of his own. About that time the churches of Transylvania were disturbed by the doctrine of Francis David, concerning the honours and the power of the son of God. Blandrata, a man of great authority in those churches and at court, sent for Socinus from Basil, as a man very well qualified to compose these differences, and procured him to be lodged in the same house with Francis David, that he might have a better opportunity of drawing him from his errors. David, however, would not be convinced, but remained obstinate and determined to propagate his errors; on which he was cast into prison by order of the prince, where he died soon after. This left an imputation upon Socinus, as if he had been the contriver of his imprisonment, and the occasion of his death; which,

says Le Clerc, if it be true (though he endeavoured to deny it), should moderate the indignation of his followers against Calvin in the case of Servetus, for nothing can be said against that reformer, which will not bear as hard upon their own patriarch.

In 1579, Socinus retired into Poland, and desired to be admitted into the communion of the Unitarians, or United Brethren; but was refused, on account of his doctrines, to which they did not assent. Afterwards, he wrote a book against James Palæologus; of which complaint was made to Stephen, then king of Poland, as containing seditious opinions; yet this seems without foundation, for Socinus was such a friend to absolute submission, that he even condemned with severity the resistance of the people of the Netherlands against the tyranny of Spain. He found it, however, expedient to leave Cracow, after he had been there four years; and to take sanctuary in the house of a Polish lord, with whom he lived some years; and married his daughter with his consent. In this retreat he wrote many books, which raised innumerable enemies against him. He lost his wife in 1587, at which he was inconsolable for many months; and was, about the same time, deprived, by the death of the duke of Tuscany, of a noble pension, which had been settled on him by the generosity that prince. In 1598, he returned again to Cracow, where he became so obnoxious, that the scholars of that place raised a mob of the lower order, who broke into his house, dragged him into the streets, and were with difficulty prevented from murdering him. They plundered his house, however, and burnt some manuscripts which he particularly lamented, and said he would have redeemed at the price of his blood. To avoid these dangers for the future, he retired to the house of a Polish gentleman, at a village about nine miles distant from Cracow; where he spent the remainder of his life, and died in 1604, aged sixty-five.

His sect did not die with him; but the sentiments of the modern Socinians are widely different from those of their founder, who approached to a degree of orthodoxy, nowhere now to be found among them. To enter, however, upon all the varieties of their opinions would occupy a much larger space than is consistent with the plan of this work. Yet all those varieties, and all the shapes and forms on which the modern Socinians, or Unitarians, as they affect

to be called, rest their opinions, may be traced to the main principle of Socinianism, as stated by Mosheim. Although, says that writer, the Socinians profess to believe that our divine knowledge is derived solely from the Holy Scriptures; yet they maintain in reality, that the sense of the Scripture is to be investigated and explained by the dictates of right reason, to which, of consequence, they attribute a great influence in determining the nature, and unfolding the various doctrines of religion. When their writings are perused with attention, they will be found to attribute more to reason, in this matter, than most other Christian societies. For they frequently insinuate artfully, and sometimes declare plainly, that the sacred penmen were guilty of many errors, from a defect of memory, as well as a want of capacity; that they expressed their sentiments without perspicuity or precision, and rendered the plainest things obscure by their pompous and diffuse Asiatic style; and that it was therefore absolutely necessary to employ the lamp of human reason to cast a light upon their doctrine, and to explain it in a manner conformable to truth. It is easy to see what they had in view by maintaining propositions of this kind. They aimed at nothing less than the establishment of the following general rule, viz. that the history of the Jews, and also that of Jesus Christ, were indeed to be derived from the books of the Old and New Testament, and that it was not lawful to entertain the least doubt concerning the truth of this history, or the authenticity of these books in general; but that the particular doctrines which they contain, were, nevertheless, to be understood and explained in such a manner as to render them consonant with the dictates of reason. According to this representation of things, it is not the Holy Scripture, which declares clearly and expressly what we are to believe concerning the nature, counsels, and perfections of the Deity; but it is human reason, which shews us the system of religion that we ought to seek in, and deduce from, the divine oracles. This fundamental principle of Socinianism, continues Mosheim, will appear the more dangerous and pernicious, when we consider the sense in which the word *reason* was understood by this sect. The pompous title of *right reason* was given, by the Socinians, to that measure of intelligence and discernment, or, in other words, to that faculty of comprehending and judging, which we derive from nature. According to this definition, the fun-

damental rule of Socinianism necessarily supposes, that no doctrine ought to be acknowledged as true in its nature, or divine in its origin, all whose parts are not level to the comprehension of the human understanding; and that, whatever the Holy Scriptures teach concerning the perfections of God, his counsels and decrees, and the way of salvation, must be modified, curtailed, and filed down, in such a manner, by the transforming power of art and argument, as to answer the extent of our limited faculties. Those who adopt this singular rule, must at the same time grant that the number of religions must be nearly equal to that of individuals. For as there is a great variety in the talents and capacities of different persons, so what will appear difficult and abstruse to one, will seem evident and clear to another; and thus the more discerning and penetrating will adopt as divine truth, what the slow and superficial will look upon as unintelligible jargon. This consequence, however, does not at all alarm the Socinians, who suffer their members to explain, in very different ways, many doctrines of the highest importance, and permit every one to follow his particular fancy in composing his theological system, provided they acknowledge in general, the truth and authenticity of the history of Christ, and adhere to the precepts which the gospel lays down for the regulation of our lives and actions.[1]

SOCRATES, the most celebrated of the ancient philosophers, was born at Alopece, a small village of Attica, in the fourth year of the seventy-seventh olympiad, or about 469 years B. C. His parents were far from illustrious, Sophroniscus his father being a statuary of no great note, and Phænareta his mother a midwife; who yet is represented by Plato as a woman of a bold and generous spirit, and Socrates often took occasion to mention both his parents with respect. Sophroniscus brought him up to his own trade, which, on his father's death, he was obliged to continue for subsistence, and was not unsuccessful. He is said to have made statues of the habited graces, which were allowed a place in the citadel of Athens. But, as he was naturally averse to this profession, he only followed it while necessity compelled him; and employed his leisure hours in the study of philosophy; and this being observed by Crito, a rich philosopher of Athens, he took him

[1] Gen. Dict.—Mosheim.—Dupin.

under his patronage, and entrusted him with the instruction of his children; and having now opportunities of hearing the lectures of the most eminent philosophers, Socrates entirely relinquished the business of a statuary.

His first masters were Anaxagoras, and Archelaus: by which last he was much beloved, and travelled with him to Samos, to Pytho, and to the Isthmus. He was scholar likewise of Damo, whom Plato calls a most pleasing teacher of music, and of all other things that he himself would teach to young men. He heard also Prodicus the sophist, to whom must be added Diotima and Aspasia, women of great renown for learning. By listening to all these, he became master of every kind of knowledge which the age in which he lived could afford. With these uncommon endowments Socrates appeared in Athens, under the character of a good citizen, and a true philosopher. Being called upon by his country to take arms in the long and severe struggle between Athens and Sparta, he signalized himself at the siege of Potidæa, both by his valour, and by the hardiness with which he endured fatigue. During the severity of a Thracian winter, whilst others were clad in furs, he wore only his usual clothing, and walked barefoot upon the ice. In an engagement in which he saw Alcibiades (a young man of noble rank whom he accompanied during this expedition) falling down wounded, he advanced to defend him, and saved both him and his arms; and though the prize of valour was, on this occasion, unquestionably due to Socrates, he generously gave his vote that it might be bestowed upon Alcibiades, to encourage his rising merit. Several years afterwards, Socrates voluntarily entered upon a military expedition against the Bœotians, during which, in an unsuccessful engagement at Delium, he retired with great coolness from the field; when, observing Xenophon lying wounded upon the ground, he took him upon his shoulders, and bore him out of the reach of the enemy. Soon afterwards he went out a third time in a military capacity, in the expedition for the purpose of reducing Amphipolis; but this proving unsuccessful, he returned to Athens, and remained there till his death.

It was not till Socrates was upwards of sixty years of age that he undertook to serve his country in any civil office. At that age he was chosen to represent his own district, in the senate of five hundred. In this office, though he at

first exposed himself to some degree of ridicule from want of experience in the forms of business, he soon convinced his colleagues that he was superior to them all in wisdom and integrity. Whilst they, intimidated by the clamours of the populace, passed an unjust sentence of condemnation upon the commanders, who, after the engagement at the Arginusian islands, had been prevented by a storm from paying funeral honours to the dead, Socrates stood forth singly in their defence, and, to the last, refused to give his suffrage against them, declaring that no force should compel him to act contrary to justice and the laws. Under the subsequent tyranny he never ceased to condemn the oppressive and cruel proceedings of the thirty tyrants; and when his boldness provoked their resentment, he still continued to support, with undaunted firmness, the rights of his fellow-citizens. The tyrants, probably that they might create some new ground of complaint against Socrates, sent an order to him, with several other persons, to apprehend a wealthy citizen of Salamis: the rest executed the commission; but Socrates refused, saying, that he would rather himself suffer death than be instrumental in inflicting it unjustly upon another But whatever character he thus established as a good citizen, it is as a philosopher and moral teacher that he is chiefly renowned, and that by the concurring evidence of all antiquity.

That Socrates had himself a proper school, which has been denied, may perhaps be proved from Aristophanes, who derides some particulars in it, and calls it his "phrontisterium." Plato mentions the Academy, Lyceum, and a pleasant meadow without the city on the side of the river Ilissus, as places frequented by him and his auditors. Xenophon affirms that he was continually abroad; that in the morning he visited the places of public walking and exercise; when it was full, the Forum; and that the rest of the day he sought out the most populous meetings, where he disputed openly for every one to hear that would; and Plutarch relates, that he did not only teach, when the benches were prepared, and himself in the chair, or in stated hours of reading and discourse, or at appointments in walking with his friends; but even when he played, or eat, or drank, or was in the camp or market, or finally when he was in prison; making every place a school of instruction.

The method of teaching which Socrates chiefly made use

of, was, to propose a series of questions to the person with whom he conversed, in order to lead him to some unforeseen conclusion. He first gained the consent of his respondent to some obvious truths, and then obliged him to admit others, from their relation, or resemblance, to those to which they had already assented. Without making use of any direct argument or persuasion, he chose to lead the person he meant to instruct, to deduce the truths of which he wished to convince him, as a necessary consequence from his own concessions, and commonly conducted these conferences with such address, as to conceal his design till the respondent had advanced too far to recede. On some occasions, he made use of ironical language, that vain men might be caught in their own replies, and be obliged to confess their ignorance. He never assumed the air of a morose and rigid preceptor, but communicated useful instruction with all the ease and pleasantry of polite conversation.

Xenophon represents him as excelling in all kinds of learning. He instances only in arithmetic, geometry, and astrology, but Plato mentions natural philosophy; Idomeneus, rhetoric; and Laertius, medicine. Cicero affirms, that by the testimony of all the learned, and the judgment of all Greece, he was, in respect to wisdom, acuteness, politeness, and subtilty, in eloquence, variety, and richness, and in whatever he applied himself to, beyond comparison the first man of his age. As to his philosophy, it may be necessary to observe, that having searched into all kinds of science, he first discovered that it was wrong to neglect those things which concern human life, for the sake of inquiring into those things which do not; secondly, that the things men have usually made the objects of their inquiries, are above the reach of human understanding, and the source of all the disputes, errors, and superstitions, which have prevailed in the world; and, thirdly, that such divine mysteries cannot be made subservient to the uses of human life. Thus, esteeming speculative knowledge so far only as it conduces to practice, he decried in all the sciences what he conceived to be useless, and exchanged speculation for action, and theory for practice: and thus, says Cicero, "first called philosophy down from heaven, and from things involved by nature in impenetrable secrecy, which yet had employed all the philosophers till his time, and brought her to common life, to inquire after virtue and vice, good and evil."

That Socrates had an attendant spirit, genius, or dæmon, which guarded him from dangers, is asserted by Plato and Antisthenes, who were his contemporaries, and repeated by innumerable authors of antiquity; but what this attendant spirit, genius, or dæmon was, or what we are to understand by it, neither antient nor modern writers have in general been able to determine. There is some disagreement concerning the name, and more concerning the nature of it: only it is by most writers agreed, that the advice it gave him was always dissuasive; "never impelling," says Cicero, "but often restraining him." It is commonly named his dæmon, by which title he himself is supposed to have owned it. Plato sometimes calls it his guardian, and Apuleius his god; because the name of dæmon, as St. Austin tells us, at last grew odious. As for the sign or manner, in which this dæmon or genius foretold, and by foretelling, guarded him against evils to come, nothing certain can be collected about it. Plutarch, who rejects some popular absurdities upon the subject, conjectures, first, that it might be an apparition; but at last concludes, that it was his observation of some inarticulate unaccustomed sound or voice, conveyed to him in an extraordinary way, as happens in dreams. Others confine this foreknowledge of evils within the soul of Socrates himself; and when he said that "his genius advised him," think that he only meant that "his mind foreboded and so inclined him." But this is inconsistent with the description which Socrates himself gives of a voice and signs from without. Lastly, some conceive it to be one of those spirits that have a particular care of men; which Maximus Tyrius and Apuleius describe in such a manner, that they want only the name of a good angel; and this Lactantius has supplied; for, after proving that God sends angels to guard mankind, he adds, "and Socrates affirmed that there was a dæmon constantly near him, which had kept him company from a child, and by whose beck and instruction he guided his life." Such are the varieties of opinion entertained upon this singular subject, which, however, have arisen chiefly out of the prevalence of Platonic ideas, and the desire of exalting Socrates beyond all reason. The account given by Xenophon, the strictest and truest Socratic, and confirmed by some passages in Plutarch's treatise "De Genio Socratis," is perhaps clear and reasonable. It is plainly this, that, believing in the gods of his country, and the

divinations commonly in use, Socrates, when he took an omen, said that he proceeded by divine intimation. This he did out of piety, thinking it more respectful to the gods to refer the suggestion to them, than to the voice or other intermediate sign by which they conveyed it. His phrase on this occasion was, τὸ δαιμόνιον αὐτῷ σημαίνειν, which being in some degree ambiguous, as δαιμόνιον might mean either the divine power abstractedly, or some particular deity, his enemies took advantage of it to accuse him of introducing new deities; and his friends to indulge the vanity of boasting that he had an attendant dæmon. This account may be seen at full length, supported by many arguments and proofs from the original authors, in a little tract on this subject, published in 1782*.

In the days of this philosopher, the Sophists were the great and leading men; the masters of languages, as Cicero calls them; who arrogantly pretended to teach every thing, and persuaded the youth to resort only to them. With these Socrates carried on perpetual warfare: he attacked them constantly with his usual interrogatories; and, by his skill and subtilty in disputation, exposed their sophistry, and refuted their principles. He took all opportunities of proving that they had gained a much greater portion of esteem than they had a right to claim; that they were only vain affecters of words; that they had no knowledge of the things they professed to teach; and that, instead of taking money of others for teaching, they should themselves give money to be taught. The Athenians were pleased to see the Sophists thus checked; were brought at length to deride them; and, at the instigation of Socrates, withdrew their children from them, and excited them to the study of solid virtue under better masters.

* The able writer of this tract, Mr. archdeacon Nares, remarks that Socrates believed in the gods of his country, and was not free from the superstition connected with that belief: whence it may be inferred, that, in the expressions usually understood to refer to his dæmon, he alludes only to some species of *divination*, perfectly analogous to the omens of his age and country. He called the sign, whatever it was, by means of which he supposed intimations to be communicated to him, a dæmon or divinity. This explanation of the matter is favoured by a passage in Plutarch's Essay on the Dæmon of Socrates: "How am I guilty of introducing new deities, when I say that the voice of the *divinity* gives me notice what I shall do? All men, as well as myself, are of opinion that the deity foresees the future, and signifies it to whom he pleases: but the difference between us is this; they name the omens as the foretellers of what is to come; I call the same thing the divinity, and herein speak more truly and respectfully than they who attribute to birds the power which belongs to the gods."

The altercations that Socrates had with the Sophists therefore gained him respect, and made him popular with the Athenians; but he had a private quarrel with one Anytus, which, after many years continuance, was the occasion of his death. Anytus was an orator by profession, a sordid and avaricious man, who was privately maintained and enriched by leather-sellers. He had placed two of his sons under Socrates, to be taught; but, because they had not acquired such knowledge from him as to enable them to get their living by pleading, he took them away, and put them to the trade of leather-selling. Socrates, displeased with this illiberal treatment of the young men, whose ruin he presaged at the same time, reproached, and exposed Anytus in his discourses to his scholars. Anytus, hurt by this, studied all means of revenge; but feared the Athenians, who highly reverenced Socrates, as well on account of his great wisdom and virtue, as for the particular opposition which he had made to those vain babblers the Sophists. He therefore advised with Melitus, a young orator; from whose counsel he began, by making trial in smaller things, to sound how the Athenians would entertain a charge against his life. He suborned the comic poet Aristophanes, to ridicule him and his doctrines in his celebrated comedy called "The Clouds." Socrates, who seldom went to the theatre, except when Euripides, whom he admired, contested with any new tragedian, was present at the acting of "The Clouds;" and stood up all the while in the most conspicuous part of the theatre. One that was present asked him if he was not vexed at seeing himself brought upon the stage? "Not at all," answered he: "I am only a host at a public festival, where I provide a large company with entertainment."

Many years having passed from the first disagreement between Socrates and Anytus, at length Anytus, observing a fit conjuncture, procured Melitus to prefer a bill against him to the senate in these terms: "Melitus, son of Melitus, a Pythean, accuses Socrates, son of Sophroniscus, an Alopecian. Socrates violates the law, not believing the deities which this city believes, but introducing other new gods. He violates the law likewise in corrupting youth: the punishment death." This bill being preferred upon oath, Crito became bound to the judges for his appearance at the day of trial; till which Socrates employed himself in his usual philosophical

exercises, taking no care to provide any defence. On the day appointed, Anytus, Lyco, and Melitus, accused him, and Socrates made his own defence, without procuring an advocate, as the custom was, to plead for him. He did not defend himself with the tone and language of a suppliant or guilty person, but with the freedom, firmness, and spirit, of conscious innocence and superior merit. Many of his friends spoke also in his behalf; and, lastly, Plato, then a young man, endeavoured to plead, but while attempting to apologize for his youth, was ordered by the court to sit down. The court then proceeding to vote, they found Socrates guilty by two hundred and eighty-one voices. It was the custom of Athens, as Cicero informs us, when any one was cast, if the fault were not capital, to impose a pecuniary mulct, and the guilty person was asked the highest rate at which he estimated his offence. This was proposed to Socrates, who told the judges, that to pay a penalty was to own an offence; and that, instead of being condemned for what he stood accused, he deserved to be maintained at the public charge out of the Prytanæum. This being the greatest honour the Athenians could confer, the answer so exasperated the judges, that they condemned him to death by eighty votes more.

The sentence being passed, he was sent to prison; which, says Seneca, he entered with the same resolution and firmness with which he had opposed the thirty tyrants; and took away all ignominy from the place, which, adds Seneca, could not be a prison while he was there. On the day of condemnation, it happened that the ship, which was employed to carry a customary annual offering to the island of Delos, set sail. It was contrary to the law of Athens, that, during this voyage, any capital punishment should be inflicted within the city. This circumstance delayed the execution of the sentence against Socrates for thirty days, during which he was constantly visited by Crito, Plato, and other friends, with whom he passed the time in his usual manner. He was often solicited by them to escape, which he not only refused but derided; asking, "if they knew any place out of Attica, whither death would not come." The manner of his death is related by Plato, who was an eye-witness of it; and, as there is not, perhaps, a more affecting picture to be found in antiquity, we will exhibit it here in his own words. Socrates, the day he was to die, had been discoursing to his friends upon the immor-

tality of the soul: and, "when he had made an end of speaking, Crito asked him, if he had any directions to give concerning his sons, or other things, in which they could serve him? 'I desire no more of you,' said Socrates, 'than what I have always told you: if you take care of yourselves, whatsoever you do will be acceptable to me and mine, though you promise nothing; if you neglect yourselves and virtue, you can do nothing acceptable to us, though you promise ever so much.' 'That,' answered Crito, 'we will observe; but how will you be buried?' 'As you think good,' says he, 'if you can catch me, and I do not give you the slip.' Then, with a smile, applying himself to us, 'I cannot persuade Crito,' says he, 'that I am that Socrates who was haranguing just now, or anything more than the carcass you will presently behold; and therefore he is taking all this care of my interment. It seems, that what I just now explained in a long discourse has made no impression at all upon him; namely, that as soon as I shall have drunk the poison, I shall not remain longer with you, but depart immediately to the seats of the blessed. These things, with which I have been endeavouring to comfort you and myself, have been said to no purpose. As, therefore, Crito was bound to the judges for my appearance, so you must now be bound to Crito for my departure; and when he sees my body burnt or buried, let him not say, that Socrates suffers any thing, or is any way concerned: for know, dear Crito, such a mistake were a wrong to my soul. I tell you, that my body is only buried; and let that be done as you shall think fit, or as shall be most agreeable to the laws and customs of the country.' This said, he arose and retired to an inner room; taking Crito with him, and leaving us, who, like orphans, were to be deprived of so dear a father, to discourse upon our own misery. After his bathing, came his wife, and the other women of the family, with his sons, two of them children, one of them a youth; and, when he had given proper directions about his domestic affairs, he dismissed them, and came out to us. It was now near sun-set, for he had staid long within; when coming out he sat down, and did not speak much after. Then entered an officer, and approaching him, said, 'Socrates, I am persuaded, that I shall have no reason to blame you, for what I have been accustomed to blame in others, who have been angry at me, and loaded me with curses, for only doing what the magistrate

commands, when I have presented the poison to them. But I know you to be the most generous, the most mild, the best of all men, that ever entered this place; and am certain, that, if you entertain any resentment upon this occasion, it will not be at me, but at the real authors of your misfortune. You know the message I bring; farewell: and endeavour to bear with patience what must be borne.' 'And,' said Socrates to the officer, who went out weeping, 'fare thee well: I will. How civil is this man! I have found him the same all the time of my imprisonment: he would often visit me, sometimes discourse with me, always used me kindly; and now see, how generously he weeps for me. But come, Crito; let us do as he bids us: if the poison be ready, let it be brought in; if not, let somebody prepare it.' 'The sun is yet among the mountains, and not set,' says Crito: 'I myself have seen others drink it later, who have even eat and drunk freely with their friends after the sign has been given: be not in haste, there is time enough.' 'Why, yes,' says Socrates, 'they who do so think they gain something; but what shall I gain by drinking it late? Nothing, but to be laughed at, for appearing too desirous of life: pray, let it be as I say.' Then Crito sent one of the attendants, who immediately returned, and with him the man, who was to administer the poison, bringing a cup in his hand: to whom Socrates said, 'Prithee, my good friend, for thou art versed in these things, what must I do?' 'Nothing,' said the man, 'but walk about as soon as you shall have drunk, till you perceive your legs to fail; and then sit down.' Then he presented the cup, which Socrates took without the least change of countenance, or any emotion whatever, but looking with his usual intrepidity upon the man. He then demanded, 'Whether he might spill any of it in libation?' The man answered, 'he had only prepared just what was sufficient.' 'Yes,' says Socrates, 'I may pray to the gods, and will, that my passage hence may be happy, which I do beseech them to grant:' and that instant swallowed the draught with the greatest ease. Many of us, who till then had refrained from tears, when we saw him put the cup to his mouth, and drink off the poison, were not able to refrain longer, but gave vent to our grief: which Socrates observing, 'Friends,' said he, 'what mean you? I sent away the women for no other reason, but that they might not disturb us with this: for I have heard that we should die with gratulation and ap-

plause: be quiet then, and behave yourselves like men.' These words made us with shame suppress our tears. When he had walked a while, and perceived his legs to fail, he lay down on his back, as the executioner directed: who, in a little time, looking upon his feet, and pinching them pretty hard, asked him, 'If he perceived it?' Socrates said, 'No.' Then he did the same by his legs; and shewing us, how every part successively grew cold and stiff, observed, that when that chillness reached his heart, he would die. Not long after, Socrates, removing the garment with which he was covered, said, 'I owe a cock to Æsculapius; pay it, neglect it not.' 'It shall be done,' says Crito: 'would you have any thing else?' He made no answer, but, after lying a while, stretched himself forth: when the executioner uncovering him found his eyes fixed, which were closed by Crito. "This," says Plato, "was the end of the best, the wisest, and the justest of men:" and this account of it by Plato, Cicero professes, that he could never read without tears.

He died, according to Plato, when he was more than seventy, 396 B. C. He was buried with many tears and much solemnity by his friends, among whom the excessive grief of Plato is noticed by Plutarch: yet, as soon as they performed that last service, fearing the cruelty of the thirty tyrants, they stole out of the city, the greater part to Euclid at Megara, who received them kindly; the rest to other places. Soon after, however, the Athenians were recalled to a sense of the injustice they had committed against Socrates; and became so exasperated, as to insist that the authors of it should be put to death. Melitus accordingly suffered, and Anytus was banished. In farther testimony of their penitence, they called home his friends to their former liberty of meeting; they forbade public spectacles of games and wrestlings for a time; they caused his statue, made in brass by Lysippus, to be set up in the Pompeium; and a plague ensuing, which they imputed to this unjust act, they made an order, that no man should mention Socrates publicly, and on the theatre, in order to forget the sooner what they had done.

As to his person, he was very homely; was bald, had a dark complexion, a flat nose, eyes projecting, and a severe down-cast look. His countenance, indeed, was such, that Zopyrus, a physiognomist, pronounced him incident to various passions, and given to many vices: which when Al-

cibiades and others that were present derided, knowing him to be free from every thing of that kind, Socrates justified the skill of Zopyrus by owning, that "he was by nature prone to those vices, but had suppressed his inclination by reason." The defects of his person were amply compensated by the virtues and accomplishments of his mind. The oracle at Delphi declared him the wisest of all men, for professing only to know that he knew nothing: Apollo, as Cicero says, conceiving the only wisdom of mankind to consist in not thinking themselves to know those things of which they are ignorant. He was a man of all virtues, and so remarkably frugal, that, how little soever he had, it was always enough: and, when he was amidst a great variety of rich and expensive objects, he would often say to himself, "How many things are here which I do not want!"

He had two wives, one of which was the noted Xantippe, whom Aulus Gellius describes as an arrant scold, and several instances are recorded of her impatience and his long-suffering. One day, before some of his friends, she fell into the usual extravagances of her passion; when he, without answering a word, went abroad with them: but was no sooner out of the door, than she, running up into the chamber, threw water down upon his head: upon which, turning to his friends, "Did I not tell you," says he, "that after so much thunder we should have rain." She appears, however, to have had a great affection for him, and was a faithful wife.

Socrates left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have, in some measure, supplied this defect. The "Memoirs of Socrates," however, written by Xenophon, afford a much more accurate idea of the opinions of Socrates, and of his manner of teaching, than the Dialogues of Plato, who every where mixes his own conceptions and diction, and those of other philosophers, with the ideas and language of his master. It is related, that when Socrates heard Plato recite his "Lysis," he said, "How much does this young man make me say which I never conceived!" Xenophon denies that Socrates ever taught natural philosophy, or any mathematical science, and charges with misrepresentation and falsehood those who had ascribed to him dissertations of this kind; probably referring to Plato, in whose works Socrates is introduced as discoursing upon these subjects. The truth

appears to be, that the distinguishing character of Socrates was, that of a moral philosopher.

The doctrine of Socrates, concerning God and religion, was rather practical than speculative. But he did not neglect to build the structure of religious faith upon the firm foundation of an appeal to natural appearances. He taught that the Supreme Being, though invisible, is clearly seen in his works, which at once demonstrate his existence, and his wise and benevolent providence. Besides the one supreme Deity, Socrates admitted the existence of beings who possess a middle station between God and man, to whose immediate agency he ascribed the ordinary phænomena of nature, and whom he supposed to be particularly concerned in the management of human affairs. Hence, speaking of the gods, who take care of men, he says, "Let it suffice you, whilst you observe their works, to revere and honour the gods; and be persuaded, that this is the way in which they make themselves known; for, among all the gods who bestow blessings upon men, there are none who, in the distribution of their favours, make themselves visible to mortals." Hence he spoke of thunder, wind, and other agents in nature, as servants of God, and encouraged the practice of divination, under the notion, that the gods sometimes discover future events to good men.

If these opinions concerning the Supreme Being, and the subordinate divinities, be compared, there will be no difficulty in perceiving the grounds upon which Socrates, though an advocate for the existence of one sovereign power, admitted the worship of inferior divinities. Hence he declared it to be the duty of every one, in the performance of religious rites, to follow the customs of his country. At the same time, he taught, that the merit of all religious offerings depends upon the character of the worshipper, and that the gods take pleasure in the sacrifices of none but the truly pious. "The man," says he, "who honours the gods according to his ability, ought to be cheerful, and hope for the greatest blessings: for, from whom may we reasonably entertain higher expectations, than from those who are most able to serve us? or how can we secure their kindness, but by pleasing them? or, how please them better, than by obedience?"

Concerning the human soul, the opinion of Socrates, according to Xenophon, was, that it is allied to the divine

Being, not by a participation of essence, but by a similarity of nature; that man excels all other animals in the faculty of reason, and that the existence of good men will be continued after death, in a state in which they will receive the reward of their virtue. Although it appears that, on this latter topic, Socrates was not wholly free from uncertainty, the consolation which he professed to derive from this source in the immediate prospect of death, leaves little room to doubt, that he entertained a real belief and expectation of immortality. The doctrine which Cicero ascribes to Socrates on this head is, that the human soul is a divine principle, which, when it passes out of the body, returns to heaven; and that this passage is most easy to those who have, in this life, made the greatest progress in virtue.

The system of morality which Socrates made it the business of his life to teach, was raised upon the firm basis of religion. The first principles of virtuous conduct, which are common to all mankind, are, according to this excellent moralist, the laws of God; and the conclusive argument by which he supports this opinion is, that no man departs from these principles with impunity. He taught, that true felicity is not to be derived from external possessions, but from wisdom, which consists in the knowledge and practice of virtue; that the cultivation of virtuous manners is necessarily attended with pleasure, as well as profit; that the honest man alone is happy; and that it is absurd to attempt to separate things which are in nature so closely united as virtue and interest.[1]

SOCRATES, an ecclesiastical historian, who flourished about the middle of the fifth century, was born at Constantinople, in the reign of Theodosius. He studied grammar under Helladius and Ammonius, who, having fled from Alexandria to Constantinople, had opened a school there; and, after he had finished his studies, for some time professed the law, and pleaded at the bar, whence he obtained the name of SCHOLASTICUS. In the decline of life he undertook to write the history of the church, beginning from 309, where Eusebius ends, and continued it down to 440, in seven books. This history is written, as Valesius his editor observes, with much judgment and exactness. His veracity may be presumed from his industry in consulting the original records, acts of council, bishops' letters, and

[1] Diog. Laert.—Brucker.—Cicero.—Xenophon's Memorabilia.

the writings of his contemporaries, of which he often gives extracts. He is also careful in setting down the succession of bishops, and the years in which every thing was transacted; and describes them by consuls and olympiads. His judgment appears in his reflections and observations, which are rational and impartial. He has been accused of being a Novatian; and it cannot be denied that he speaks well of that sect: yet, as Valesius has proved, he was not one of them, but adhered to the church, while he represents them as separated from it. What he says of these Novatians is only a proof of his candour and generous peaceable temper. His style is plain and easy; and has nothing in it of declamation, which he treats with contempt. His history has been translated into Latin, and published in Greek and Latin by Valesius, together with Eusebius and the other ecclesiastical historians; and republished, with additional notes by Reading, at London, 1720, 3 vols. folio. There is also an English edition printed at Cambridge, 1683, fol.[1]

SOLANDER (DANIEL CHARLES), a celebrated naturalist, the pupil of Linnæus, and the friend of sir Joseph Banks, was a native of the province of Nordland in Sweden, where his father was minister. He was born Feb. 28, 1736, and studied at Upsal, where he appears to have taken his degree of doctor in medicine. Linnæus, who during his residence in England, had formed an intimacy with Mr. Peter Collinson, advised his pupil to visit England, and probably recommended him to that gentleman. Dr. Solander arrived in England in 1760, and in October 1762, was strongly recommended by Mr. Collinson to the trustees of the British Museum, as a person who had made natural history the study of his life, and was particularly qualified to draw up a catalogue of that part of their collection. Three years after, he obtained a closer connection with that institution, being appointed one of the assistants in the department of natural history. In 1764 he became a fellow of the Royal Society. In 1766, he drew up for Mr. Brander, the scientific descriptions of his Hampshire fossils, then published in a thin volume, 4to, entitled "Fossilia Hantoniensia, collecta, et in Musæo Britannico deposita, à Gustavo Brander, R. S. et S. A. S. Mus. Brit. Cur." Of his obligations to Dr. Solander, this gentleman thus speaks in

[1] Cave, vol I.—Valesius's edition.—Fabric. Bibl. Græc.—Blount's Censura.—Saxii Onomast.

his preface: "And now I think I have nothing more to do, than to acknowledge myself indebted for the scientific description of them to the learned and ingenious Dr. Solander, one of the officers of the British Museum, who is at this time employed by the trustees to compose a systematical catalogue of the natural productions of that entire collection." It does not appear that this catalogue was ever completed.

In 1768, Dr. Solander was prevailed upon by his friend Mr. (afterwards sir Joseph) Banks, to undertake the voyage round the world, in pursuit of discoveries in natural history: and permission was obtained for him from the trustees of the British Museum, still to hold his appointment during his absence. The circumstance of going is thus mentioned, in the introduction to captain Cook's first voyage, in speaking of Mr. Banks: "As he was determined to spare no expence in the execution of his plan, he engaged Dr. Solander to accompany him in the voyage. This gentleman, by birth a Swede, was educated under the celebrated Linnæus, from whom he brought letters of recommendation into England; and his merit being soon known, he obtained an appointment in the British Museum, a public institution which was then just established*. Such a companion Mr. Banks considered as an acquisition of no small importance, and to his great satisfaction, the event abundantly proved that he was not mistaken." One of the most remarkable circumstances which attended these heroes of natural history in this expedition, was the difficulty they experienced in attempting to ascend a mountain in Terra del Fuego, in search of Alpine plants. In the danger they here encountered, Dr. Solander undoubtedly preserved the lives of the party by the advice he gave; and what is more remarkable, was himself preserved by their attention to his directions. The matter is thus related in the voyage.

"Dr. Solander, who had more than once crossed the mountains which divide Sweden from Norway, well knew that extreme cold, especially when joined with fatigue, produces a torpor and sleepiness that are almost irresistible: he therefore conjured the company to keep moving, whatever pain it might cost them, and whatever relief they might be promised by an inclination to rest. Whoever sits down, says he, will sleep; and whoever sleeps will wake no more.

* Here Dr. Hawkesworth, the writer of the introduction, is evidently mistaken; the institution was established about ten years before.

Thus, at once admonished and alarmed, they set forward; but while they were still upon the naked rock, and before they had got among the bushes, the cold became suddenly so intense, as to produce the effects that had been dreaded. Dr. Solander himself was the first who found the inclination, against which he had warned others, irresistible; and insisted upon being suffered to lie down. Mr. Banks intreated and remonstrated in vain; down he lay upon the ground, though it was covered with snow; and it was with great difficulty that his friend prevented him from sleeping. Richmond also, one of the black servants, began to linger, having suffered from the cold in the same manner as the doctor. Mr. Banks, therefore, sent five of the company, among whom was Mr. Buchan, forward to get a fire ready, at the first convenient place they could find; and himself, with four others, remained with the doctor and Richmond, whom, partly by persuasion and intreaty, and partly by force, they brought on; but when they had got through the greatest part of the birch and swamp, they both declared they could go no farther. Mr. Banks had recourse again to entreaty and expostulation, but they produced no effect; when Richmond was told that if he did not go on he would in a short time be frozen to death; he answered, that he desired nothing but to lie down and die. The doctor did not so explicitly renounce his life; he said, he was willing to go on, but that he must first take some sleep, though he had before told the company that to sleep was to perish. Mr. Banks and the rest found it impossible to carry them, and there being no remedy, they were both suffered to sit down, being partly supported by the bushes, and in a few minutes they fell into a profound sleep: soon after, some of the people who had been sent forward returned, with the welcome news that a fire was kindled about a quarter of a mile further on the way. Mr. Banks then endeavoured to wake Dr. Solander, and happily succeeded; but, though he had not slept five minutes, he had almost lost the use of his limbs, and the muscles were so shrunk, that the shoes fell from his feet; he consented to go forward with such assistance as could be given him; but no attempts to relieve poor Richmond were successful. Mr. Banks, with much difficulty, at length got the doctor to the fire." Richmond and a seaman finally perished from the cold; the remainder of the party, to the number of ten, happily regained the ship, after the utmost difficulties and hazards.

The "Dictionnaire Historique" affirms, that Dr. Solander had a salary of 400*l.* sterling a year, during this voyage. Whatever he had must have been from the munificence of Mr. Banks, as he had no public appointment. There can be no doubt that the zeal and generosity of that friend rewarded him very amply, both for the time employed in the voyage, and for that which he afterwards spent in arranging and describing the vast collection of plants which they had made. In 1773, Dr. Solander was advanced from the office of assistant to be one of the under-librarians in the British Museum. He died in consequence of a stroke of apoplexy, on May 16, 1782. Dr. Pulteney, in his "Sketches of the progress of Botany in England," regards the arrival of Dr. Solander in this country as an æra of importance in that history. "At this juncture," he says, "it is material, among those circumstances which accelerated the progress of the new system, to mention the arrival of the late much-lamented Dr. Solander, who came into England on the 1st of July, 1760. His name, and the connection he was known to bear, as the favourite pupil of his great master, had of themselves some share in exciting a curiosity which led to information; while his perfect acquaintance with the whole scheme enabled him to explain its minutest parts, and elucidate all those obscurities with which, on a superficial view, it was thought to be enveloped. I add to this that the urbanity of his manners, and his readiness to afford every assistance in his power, joined to that clearness and energy with which he effected it, not only brought conviction of its excellence in those who were inclined to receive it, but conciliated the minds, and dispelled the prejudices, of many who had been averse to it." It is testified of him by others, who knew him intimately, that to a very extensive knowledge he added a mode of communication, not only remarkable for its readiness, but for so peculiar a modesty, that he contrived almost to appear to receive instruction when he was bestowing it in the most ample manner. There are said to be some papers by him scattered in the various memoirs of philosophical societies; but in the transactions of the Royal Society of London, there is only one letter, which is in vol. LII. p. 654, and is entitled, "Account of the Gardenia (Jasminoides), in a Letter to Philip Carteret Webb, esq. F. R. S. from Daniel C. Solander, M. D." Nor, though his time was always usefully employed, do we know of any other production of which

he was the author. He was a short, fair man, rather fat; with small eyes, and a good-humoured expression of countenance.[1]

SOLE (ANTONIO MARIA DAL), a landscape painter, was born at Bologna, in 1597, and was a disciple of Albano; but he principally applied to landscape-painting, and in that branch rendered himself deservedly eminent. His situations were always beautifully chosen, his distances are pleasing, the perspective receding of his objects is conducted with great skill and judgment, and his colouring is bold and lively. It was remarked of him that he painted, and also constantly wrote, with his left hand, and had full as much command of it as others have of their right; hence he was denominated Il manchino da paesi. He died in 1677, aged eighty.

His son, JOSEPH DAL SOLE, was born in 1654, and was for some time the scholar of Lorenzo Pasinelli, and to emulate him with success consulted the same sources in repeated visits to Venice. Without reaching the general brilliancy and the voluptuous tone of his master, he possessed great elegance in accessories, such as hair, wings, bracelets, veils, crowns, and armour; he was better adapted to subjects of energy, more attentive to costume, more regulated in composition, and more learned in architecture and landscape. In landscape he is nearly unrivalled; his Evening, Night, and Dawn, at Imola, in the house Zappi, are massed and toned by pure sentiment. His sacred subjects and visions radiate with vivid flashes of celestial light. He was correct and slow in his process from choice, though few excelled him in readiness of execution; of a Bacchus and Ariadne, which he had finished in one week with general approbation, he cancelled the greater part, and repainted it at leisure, saying that he might content others by celerity, but must satisfy himself by accuracy; hence his prices were high. He gained the appellation of the modern Guido, and there is a zest of Guido in many of his works. Among his numerous scholars, Lucia Casalini, and Teresa Muratori, ought not to be forgot. The former signalized herself in portrait, the second acquired no inconsiderable share of praise in history. Giuseppe dal Sole died in the year 1719, aged sixty-five.[2]

[1] Preceding edition of this Dictionary.
[2] Pilkington by Fuseli.—Argenville, vol. II.

SOLIGNAC (PETER JOSEPH DE LA PIMPIE, Chevalier of), was born at Montpellier in 1687, of a noble family, and went early to Paris, where he was noticed at court, and soon employed in an honourable station in Poland. He there became acquainted with king Stanislaus, who took him, after a time, not only as his secretary, but as his friend. He followed this prince into France, when he went to take possession of Lorraine, and became secretary of that province, and perpetual secretary to the academy of Nanci. There he found leisure to cultivate literature and philosophy, and employed himself in writing. His learning was extensive and his manners amiable. He died in 1773, at the age of eighty. His principal works are, 1. "A History of Poland," in 5 vols. 12mo. 2. "Eloge Historique du Roi Stanislas," 8vo, written with feeling and with genius. 3. Several detached pieces in the Memoirs of the academy of Nanci.[1]

SOLIMENE (FRANCIS), called L'ABATE CICCIO, from his mode of dressing like an abbot, an illustrious Italian painter, was descended of a good family, and born at Nocera de' Pagani near Naples in 1657. His father Angelo, who had been a scholar of Massimo, and was a good painter and a man of learning, discerned an uncommon genius in his son; who is said to have spent whole nights in the studies of poetry and philosophy. He designed also so judiciously in chiaro obscuro, that his performances surprised all who saw them. Angelo intended him for the law, and did not alter his purpose, though he was informed of his other extraordinary talents, till cardinal Orsini advised him. This cardinal, afterwards Benedict XIII. at a visit happened to examine the youth in philosophy, and, although satisfied with his answers, observed, that he would do better, if he did not waste so much of his time in drawing; but when these drawings were produced, he was so surprised, that he told the father how unjust he would be both to his son and to the art, if he attempted to check a genius so manifestly displayed. On this, Solimene had full liberty given him to follow his inclination. Two years passed on, while he studied under his father, after which, in 1674, he went to Naples, and put himself under the direction of Francesco di Maria. Thinking, however, that this artist laid too great a stress on design, he soon left

[1] Necrologie.—Dict. Hist.

him, and guided himself by the works of Lanfranc and Calabrese in composition and chiaro obscuro, while those of Pietro Cortona and Luca Jordano were his standards for colouring, and Guido and Carlo Maratti for drapery. By an accurate and well-managed study of these masters, he formed to himself an excellent style, and soon distinguished himself as a painter. Hearing that the Jesuits intended to paint the chapel of St. Anne in the church Jesu Nuovo, he sent them a sketch by an architecture painter; not daring to carry it himself, lest a prejudice against his youth might exclude him. His design was nevertheless accepted, and, while he was employed on this chapel, the best painters of Naples visited him, astonished to find themselves surpassed by a mere boy. This was his first moment of distinction, and his reputation increased so fast, that great works were offered him from every quarter. His fame extending to other countries, the kings of France and Spain made him very advantageous proposals to engage him in their service, all which he declined. Philip V. arriving at Naples, commanded him to paint his portrait, and allowed him to sit in his presence: and the emperor Charles VI. knighted him on account of a picture he sent him. In 1701, he resided at Rome during the holy year: when the pope and cardinals took great notice of him. This painter is also known by his sonnets, which have been often printed in collections of poetry; and, at eighty years of age, he could repeat from memory the most beautiful passages of the poets, in the application of which he was very happy. He died in 1747, at almost ninety. He painted entirely after nature; being fearful, as he said, that too servile an attachment to the antique might damp the fire of his imagination. He was a man of a good temper, who neither criticised the works of others out of envy, nor was blind to his own defects. He told the Italian author of his life, that he had advanced many falsities in extolling the character of his works: which had procured him a great deal of money, but yet were very far short of perfection. The grand duke of Tuscany with difficulty prevailed on Solimene's modesty to send him his picture, which he wanted to place in his gallery among other painters.[1]

SOLINUS (CAIUS JULIUS), an ancient Latin grammarian, and (as it appears) a Roman, whom some have imagined

[1] Pilkington.—Argenville, vol. II.

to have lived in the time of Augustus, though in his "Polyhistor" he has made large extracts from the elder Pliny, probably lived about the middle of the third century. We have of his the abovementioned work, which Salmasius has published in 2 vols. folio: illustrated with a commentary of his own,—if to overwhelm a small tract, and bury it under a mass of learning, can be called illustrating. There are various other editions. The "Polyhistor" is an ill-digested compilation of historical and geographical remarks upon various countries: and the extracts in it from Pliny are so large, and his manner withal so imitated, that the author has been called, "The Ape of Pliny."[1]

SOLIS (ANTONIO DE), an ingenious Spanish writer, was of an ancient and illustrious family, and born at Placenza in Old Castile, July 18, 1610. He was sent to Salamanca to study law; but, having a natural turn for poetry, gave it the preference, and cultivated it with a success which did him great honour. He was but seventeen, when he wrote an ingenious comedy, called "Amor y Obligacion:" and he afterwards composed others, which were received with the highest applause. Antonio affirms him to have been the best comic poet Spain has ever seen. At six and twenty, he applied himself to ethics and politics. His great merit procured him a patron in the count d'Oropesa, viceroy then of Navarre, and afterwards of the kingdom of Valence, who appointed him his secretary. In 1642, when he wrote his comedy of "Orpheus and Eurydice," for representation at Pampeluna, upon the birth of the count's son, Philip IV. of Spain made him one of his secretaries; and, after Philip's death, the queen regent made him first historiographer of the Indies, a place of great profit as well as honour. His "History of the Conquest of Mexico" was thought to justify this honour, and was much praised. But it is evident that his object was to celebrate the glories of Ferdinand Cortez, his hero, to whom he has imputed many strokes of policy, many reflections, and many actions, of which he was not capable; and he has very wisely closed his account with the conquest of Mexico, that he might not have occasion to introduce the cruelties afterwards committed. Nevertheless, the history is reckoned upon the whole very interesting, and has been translated into several languages; and he is

[1] Vossius de Hist. Lat.—Fabric. Bibl. Lat.

better known for it, out of his own country, than for his poetry and dramatic writings, although they are said to be excellent. After living many years in the busy and gay world, he resolved to dedicate himself to the service of God, by embracing the ecclesiastical state; and accordingly was ordained a priest at fifty-seven. He now renounced all profane compositions, and wrote nothing but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died April 19, 1686. His comedies were printed at Madrid in 1681, 4to; his sacred and profane poems, at the same place, 1716, 4to; his "History of Mexico" often, but particularly at Brussels in 1704, folio; with his life prefixed by D. Juan de Goyeneche. There is also a collection of his "Letters" published at Madrid in 1737.[1]

SOLOMON (ben JOB JALLA), ben Abraham, ben Abdulla by his first wife Tanomata, was born at Bonda, a town founded by his father Ibrahim, in the kingdom of Futa or Sanaga, which lies on both sides the river Senegal or Sanaga, and extends as far as the Gambra. Being sent by his father, in Feb. 1731, to sell some slaves to captain Pyke, commander of a trading vessel belonging to Mr. Hunt, and not agreeing about their price, he set out with another black merchant on an expedition across the Gambra; but they were taken prisoners by the Mandingos, a nation at enmity with his own, and sold for slaves to captain Pyke aforesaid, who immediately sent proposals to his father for their redemption. The ship sailing before the return of an answer, Job was carried to Annapolis, and delivered to Mr. Denton, factor to Mr. Hunt. He sold him to Mr. Tolsey of Maryland, from whom, though kindly treated, he escaped; and, being committed to prison as a fugitive slave, discovered himself to be a Mahometan. Being at length conveyed to England, a letter addressed to him by his father fell into the hands of general Oglethorpe, who immediately gave bond to Mr. Hunt for payment of a certain sum on his delivery, in England. Accordingly, he arrived in England in 1733; but Mr. Oglethorpe was gone to Georgia. Mr. Hunt provided him a lodging at Limehouse; and Mr. Bluet, who first found him out in Maryland, took him down to his house at Cheshunt. The African Company undertook for his redemption, which was soon effected by Nathaniel Brassey, esq. member for

[1] Antonio Bibl. Hisp.—Niceron, vol. IX.

Hertford, for 40*l.* and 20*l.* bond and charges, by a subscription amounting to 60*l.* Being now free, he translated several Arabic MSS. for sir Hans Sloane, who got him introduced at court, and after fourteen months stay in London, he returned home loaded with presents to the amount of 500*l.* He found his father dead, and his native country depopulated by war. He was of a comely person, near six feet high, pleasant but grave countenance, acute natural parts, great personal courage, and of so retentive a memory, that he could repeat the Koran by heart at fifteen, and wrote it over three times in England by memory.[1]

SOLON, one of the seven wise men of Greece, as they are called, was born at Salamis, of Athenian parents, who were descended from Codrus, in the sixth century B. C. His father leaving little patrimony, he had recourse to merchandise for his subsistence. He had, however, a greater thirst after knowledge and fame, than after riches, and made his mercantile voyages subservient to the increase of his intellectual treasures. He very early cultivated the art of poetry, and applied himself to the study of moral and civil wisdom. When the Athenians, tired out with a long and troublesome war with the Megarensians, for the recovery of the isle of Salamis, prohibited any one, under pain of death, to propose the renewal of their claim to that island, Solon, thinking the prohibition dishonourable to the state, and finding many of the younger citizens desirous to revive the war, feigned himself mad, and took care to have the report of his insanity spread through the city. In the mean time, he composed an elegy, adapted to the state of public affairs, which he committed to memory. Every thing being thus prepared, he sallied forth into the market place, with the kind of cap on his head which was commonly worn by sick persons, and, ascending the herald's stand, he delivered, to a numerous crowd, his lamentation for the desertion of Salamis. The verses were heard with general applause; and Pisistratus seconded his advice, and urged the people to renew the war. The decree was immediately repealed, and the conduct of the war being committed to Solon and Pisistratus, they defeated the Megarensians, and recovered Salamis. He afterwards

[1] Hist. of the Gentlemen's Society at Spalding.—See also Mr. Bluet's "Memoirs" of him, in an 8vo pamphlet of 63 pages, 1734,—Moore's "Travels."—and Astley's "Voyages," II. 234—240.

acquired additional fame by a successful alliance which he formed among the states, in defence of the temple at Delphos, against the Cirrhæans.

But the height of his glory was when the dissentions and civil commotions among the Athenians rendered it necessary to vest the supreme powers of legislator and magistrate in one person, and when in 594 B. C. he was appointed to this high office under the title of Archon. This office he appears to have executed with such wisdom and firmness as to give universal satisfaction, and spread his fame through the most distant parts of the world. In the exercise of his power, he made a new distribution of the people, formed new courts of judicature, and framed a judicious code of laws, which afterwards became the basis of the laws of the twelve tables in Rome. At the opening of this new plan of government, Solon was every day visited by persons, who were desirous, either to propose questions concerning the meaning and application of his laws, or to suggest farther corrections and improvements. Finding these importunities troublesome, he determined to make his escape from the difficult situation in which he was placed, and to leave his laws to their own natural operation. For this purpose he obtained permission from the state to travel. His first voyage was to Egypt. Here he became acquainted with several of the more eminent priests of Heliopolis and Sais, by whom he was instructed in the Egyptian philosophy. One of his preceptors, boasting of the antiquity of the Egyptian wisdom, said to him, "Solon, Solon, you Greeks are always children; you have not an old man among you." From Egypt he sailed to Cyprus, where he formed an intimate friendship with Philocyprus, one of the princes of the island, and assisted him in founding a new city.

It is also related, that he visited Crœsus, king of Lydia, and that, during the interview, the following interesting conversation passed between them. Crœsus, after entertaining his guest with great splendour, and making an ostentatious display of the magnificence of his palace, desirous to extort from Solon expressions of admiration which he did not seem inclined to bestow, asked him, whom, of all mankind, he esteemed most happy? Solon answered, "Tellus, the Athenian." Crœsus, surprized that Solon should name any other man in preference to himself, requested to be informed of the grounds of this judgment.

"Tellus," replied Solon, "was descended from worthy parents, was the father of virtuous children, whom every one respected, and, at last, fell in an engagement in which, before he expired, he saw his country victorious." Crœsus, flattering himself that he should at least obtain the second place, in Solon's judgment, among the fortunate, inquired, whom, next to Tellus, he thought most happy? Solon, in return, said, two youths of Argos, Cleobis and Biton, who while they lived were universally admired for their fraternal affection to each other, and for their dutiful behaviour to their mother; and who, after they had given an illustrious example of filial piety, expired without sorrow or pain. Crœsus, mortified to find the condition of a private citizen of Athens or Argos preferred to his own, could no longer refrain from asking Solon, whether he meant wholly to exclude him from the number of the happy? Solon's reply is a memorable proof of his wisdom: "The events of future life are uncertain; he who has hitherto been prosperous may be unfortunate to-morrow: let no man therefore be pronounced happy before his death." This observation made so deep an impression upon the mind of Crœsus, that when afterwards, experiencing a reverse of fortune, he became a prisoner to Cyrus, and was brought forth to be put to death, he cried out, "O Solon! Solon!" Cyrus inquiring into the meaning of the exclamation, Crœsus informed him of what had formerly passed between himself and Solon. The consequence was, that Cyrus, struck with the wisdom of Solon's remark, set Crœsus at liberty, and treated him with all the respect due to his former greatness. The story is attended with some chronological difficulties; but it is so consonant to the character of Solon, and so admirable an example of the moral wisdom of those times, that we could not persuade ourselves to reject it.

Solon died in the island of Cyprus, about the eightieth year of his age. Statues were erected to his memory, both at Athens and Salamis. His thirst after knowledge continued to the last: "I grow old," said he, "learning many things." Among the apophthegms recorded of him, are, "Laws are like cobwebs, that catch the weak but are broken through by the strong;" "He who has learned to obey, will know how to command;" "In every thing you do, consider the end." Laertius has mentioned among his writings, his orations, poems, laws, and an Atlantic history,

completed afterwards by Plato; and has preserved some epistles, but of doubtful authority.[1]

SOMERS (JOHN LORD), an eminent English lawyer, was born at Worcester, March 4, 1650, but no register of his baptism can be found. A house called White Ladies is shown on the east side of the cathedral, and very near St. Michael's church, where he is said to have been born. His father, John Somers, was an attorney of considerable eminence, and had an estate of about 300*l. per ann.* at Clifton. During the rebellion he commanded a troop of horse, part of Cromwell's army, but resigned his commission after the battle of Worcester, and returned to his profession, and, among other business, had the superintendance of the finances and estates of the Talbots, earls of Shrewsbury, which eventually produced a lasting friendship and cordiality between the duke of Shrewsbury and his son, the subject of this article. Of old Mr. Somers the following anecdote has been recorded: "He used to frequent the terms in London, and in his way from Worcester was wont to leave his horse at the George, at Acton, where he often made mention of the hopeful son he had at the Temple. Cobbet, who kept the inn, hearing him enlarge so much in praise of his son, to compliment the old gentleman, cried, 'Why wont you let us see him, Sir?' The father, to oblige his merry landlord, desired the young gentleman to accompany him so far on his way home; and being come to the George, took his landlord aside, and said, 'I have brought him, Cobbet, but you must not talk to him as you do to me; he will not suffer such fellows as you in his company'." After the restoration Mr. Somers obtained a pardon for what he might have committed while in the republican army, which pardon is still in the possession of the family. He died Jan. 1681, and was buried at Severnstoke, in the county of Worcester; where an elegant Latin inscription, engraved on a marble monument, and written by his son, is still to be seen.

In 1675, Mr. (afterwards lord) Somers, was entered as a commoner of Trinity-college, Oxford. In the year following he is known to have contributed 5*l.* towards the embellishment of the chapel; and some years afterwards, as appears by the bursar's book, 100*l.* more. It is said that he did not entirely quit the university until 1682, and

[1] Diog. Laertius.—Stanley's Philosophers.—Brucker.—Fenelon.

had in the interim become a student of law in the Middle Temple, and returning to college took his degree of M. A. June 14, 1681. While studying law, he never neglected the belles lettres, and it was by his amusements in that way, his translations, and poetical performances, that he first became known to the public. At that time merit of this kind was a passport both to fame and riches, and Mr. Somers, who in some degree owed his promotion to the muses, showed himself not ungrateful when he endeavoured to raise into notice their favourite votary Addison. Sir Francis Winnington, then solicitor, was one of his earliest patrons. By such assistance, united to his own merit and application, he became, what was very rarely seen in those days, when a deeper legal knowledge was supposed essential to a barrister, an eminent counsel, before he had attained the age of thirty. It is imagined by some, that his early acquaintance with the duke of Shrewsbury, might have contributed to turn his attention to the law, and possibly accelerated his rapid progress in that profession. His abilities, however, and powerful oratory, were always exerted in favour of liberty, and in the support of that rational freedom which is equally opposed to licentiousness and slavery.

Having formed an acquaintance with lord Russell, Algernon Sidney, and other supporters of liberty at that time, he frequently employed his pen against the arbitrary proceedings of the reign of Charles II.; but as it was his practice to publish such pieces without his name, very few of them are now known, and these we shall notice at the conclusion of this article. In 1688, when in his thirty-sixth year, he distinguished himself as counsel for the seven prelates who were tried for opposing the dispensing power of James II. He had afterwards a considerable share in concerting the measures for bringing about the revolution. He was chosen representative for his native city of Worcester, in the convention-parliament; and in the conference between the two houses about the word *abdicated*, on which he delivered a celebrated speech, he was appointed one of the managers for the House of Commons.

On the accession of king William, Mr. Somers was rewarded for his exertions, by being, on May 9, 1689, made solicitor-general, elected recorder of Gloucester in 1690, appointed attorney-general, on May 2, 1692, and lord-keeper in 1693. We may judge of his popularity, his

activity, and political skill, by the following expression of lord Sunderland, in a letter to king William, written about this period: "Lord Somers," says he, "is the life, the soul, the spirit of his party; and *can answer for it.*" A character of such influence was not to be neglected by a yet unestablished monarch, and accordingly king William, who had conferred the honour of knighthood on Mr. Somers when solicitor-general, now created him baron of Evesham, and lord chancellor of England. For the support of these dignities and honours, his majesty made him a grant of the manors of Ryegate and Howlegh, in Surrey, and another grant of 2,100*l. per annum* out of the fee-farm rents of the crown. Lord Orford, in a note on his very flippant character of lord Somers, thinks these grants formed an alloy, but has not told us how lord Somers's rank was to be kept up without them. "One might as well," observes lord Hardwicke, "lay a heavy charge on his father's (sir Robert Walpole) memory, for the grants of lucrative offices obtained for his family, and taking a pension when he resigned. Lord Somers raised no more from his offices and grants than a fortune which enabled him to live with decency and elegance."

Before the king's departure for Holland, in the summer of the year 1697, his majesty communicated to lord Somers a proposition made by count Tallard, to prevent a war about the succession to the crown of Spain, upon the death of the then monarch of that kingdom; and the chancellor afterwards received a letter from his majesty, then in Holland, informing him, that fresh offers had been made to the same purpose; and requiring him to dispatch full powers, under the great seal, with the names in blank, to empower his majesty to treat with the before mentioned Count. This order he accordingly complied with; and the negociations being immediately entered upon, a treaty was concluded. This was the first Partition-treaty; and in the next session of parliament, which began Nov. 16, 1699, great complaints were made in the House of Commons against the chancellor; and the House being resolved, on Dec. 6, to push the resumption of the grants of the Irish forfeited estates, by tacking it to the land-tax-bill, an address was concerted on April 10, 1700, praying, that "John lord Somers, lord chancellor of England, should be removed for ever from his majesty's presence and councils;" but the majority of the House voted against any such address.

However, the parliament being prorogued the next day, his majesty sent for the lord chancellor, and desired him to surrender the seals voluntarily; but this his lordship declined, thinking that it would imply a consciousness of guilt. He told the king, however, that whensoever his majesty should send a warrant under his hand, commanding him to deliver them up, he would immediately obey it. Accordingly an order was brought to him for this purpose by lord Jersey, upon which the seals were sent to the king. Thus was lord Somers removed from the post of chancellor, the duties of which he had discharged with great integrity and ability; and although this was contrary to the king's inclinations to make such a sacrifice, it was not sufficient to appease the tory party, who now formed a design to impeach him. This his lordship in some measure anticipated, by sending, on April 14, 1701, a message to the House of Commons, in which, "having heard that the House was in a debate concerning him, he desired that he might be admitted and heard." This was granted, and a chair being set by the serjeant, a little within the bar on the left hand, he had directions to acquaint lord Somers, that he might come in; and on his entrance the Speaker informed him, that he might repose himself in the chair provided for him. His lordship then defended himself with respect to his share in concluding the partition-treaty, which was the principal charge against him in that House, and, according to Burnet, "spoke so fully and clearly, that, upon his withdrawing, it was believed, if the question had been quickly put, the whole matter had been soon at an end, and that the prosecution would have been let fall. But his enemies drew out the debate to such a length, that the impression, which his speech had made, was much worn out; and the House sitting till it was past midnight, they at last carried it by a majority of seven or eight to impeach him."

On the 19th of May following, the articles of impeachment against lord Somers were carried to the House of Peers, but a misunderstanding arising between the two Houses, he was acquitted by the Lords, without any farther prosecution of the Commons. King William dying not long after, lord Somers, not being a favourite at the new court, withdrew from public life, and spent much of his time at his seat near Cheshunt in Hertfordshire, in the study of history, antiquities, and polite literature. From 1698 to 1703 he had sat as president of the Royal Society;

of which he had been elected a fellow in the first of these years. He still continued his attendance in the House of Peers, where he opposed the bill to prevent occasional nonconformity; and was one of the managers for the Lords, in the conference between the two Houses upon that bill in 1702. In 1706 he projected the plan for the union of England and Scotland, and was appointed by queen Anne one of the managers. The same year he introduced a bill for preventing delays and expences in proceedings at law: and also some regulations with regard to passing private acts of parliament.

Upon a change of measures in 1708, he was again called into office, and appointed president of the council. But the whig interest, of which he was the chief support, began now rapidly to decline. The same engine was played off against it, which has so often since been the last resource of party animosity. The empty splendours of conquest were derided; and the people warned that, while they joined in the huzza of victory, they were impoverishing themselves merely to enrich a few creatures of the minister. Swift had no small concern in this revolution of the public mind, by his pamphlet on "The Conduct of the Allies." Another change of administration was effected in 1710, and lord Somers once more retired from public life. Towards the latter end of queen Anne's reign he grew very infirm, and survived the powers of his understanding. Mr. Cooksey, one of his biographers, and a descendant, attributes this to a cause which every admirer of lord Somers must regret, and perhaps wish suppressed *. His lordship died of an apoplexy, April 26, 1716.

* Mr. Cooksey, an enthusiastic admirer of lord Somers, and who defends him ably, as well as indignantly, against the insinuations of Swift, &c. has yet concluded his Essay on the life and character of his lordship, with the following particulars, more seriously affecting his character than all that his contemporary enemies had advanced. "His (lord Somers's) ideas, as to connexion with women (having been disappointed in his first attachment, on which he renounced ever after the thought of marrying) were such as he professes and teaches in the Tale of a Tub †, *jacere collectum humorem in corpora quæque*. Nor did any man ever suffer more than he did from indulging this favourite maxim, in which he was by no means nice, or in the least degree delicate. To this was owing his frequent illnesses and calls to Tunbridge; and, what was worst of all, that wretched state to which the brightest parts and intellects God ever bestowed on man, were reduced before his final dissolution."—We know not how to reconcile this with Miss More's introducing his lordship in her "Religion of the Fashionable World," as one who "was not only remarkable for a strict attendance on the public duties of religion, but for maintaining them with equal exactness in his family."

† Mr. Cooksey, as we shall soon notice, attributes the "Tale of a Tub" to lord Somers.

Many are the encomiums which have been bestowed upon this noble and illustrious person. Burnet tells us that "he was very learned in his own profession, with a great deal more learning in other professions; in divinity, philosophy, and history. He had a great capacity for business, with an extraordinary temper; for he was fair and gentle, perhaps to a fault, considering his post: so that he had all the patience and softness, as well as the justice and equity, becoming a great magistrate." Lord Orford calls him "one of those divine men, who, like a chapel in a palace, remain unprofaned, while all the rest is tyranny, corruption, and folly. All the traditional accounts of him, the historians of the last age, and its best authors, represent him as the most incorrupt lawyer, and the honestest statesman, as a master-orator, a genius of the finest taste, and as a patriot of the noblest and most extensive views; as a man who dispensed blessings by his life, and planned them for posterity." He was a very great patron of men of parts and learning, and particularly of Mr. Addison, who has drawn his character at large in one of his "Freeholders," in that of May 4, 1716, where he has chosen his lordship's motto for that of his paper, "Prodesse quam conspici." Lord Somers was one of those who first redeemed Milton's "Paradise Lost" from that obscurity in which party-prejudice and hatred had suffered it long to lie neglected, and who pointed out the merits of that noble poem. The most unfavourable character of lord Somers is that drawn by Swift, once his friend, as appears by the dedication of the "Tale of a Tub," if that be Swift's; and here we may notice that lord Somers's biographer, Mr. Cooksey, offers some arguments, and combines some facts, to prove that this satire was the production of his lordship, and of his gay young friend lord Shrewsbury. The characters of Peter, Jack, and Martin, are said to have been sketched from living persons, and these sketches of character, after many years remaining in MS. and passing through the hands of lord Shaftesbury and sir William Temple, are said to have been published by dean Swift. That this work was the sportive production of Mr. Somers, "I have no doubt," says Mr. Cooksey, "from the private tradition of the family, and drawn by him from real life, and originals within his own observation." Blurton, the uncle of Mr. Somers, a good and pious man, furnished, it is said, the portrait of the church of England,

man. The character of Jack, the Calvinist, exhibited that of his grandfather, Somers, who was so devoted an admirer of Richard Baxter, of presbyterian memory, as to be induced to spend most of his latter days with him at Kidderminster, and to direct his remains to be deposited under a cross in the church-yard there, as he supposed the ground hallowed by the sanctity of Baxter. Peter had his lineaments from father Petre, the Jesuit. Lord Somers's later biographer, Mr. Maddock, after examining the probability of this story, discredits it, and leaves the "Tale of a Tub" the property of its generally reputed author, dean Swift; and most readers, we apprehend, will be more inclined to acquiesce in the opinion of Mr. Maddock than in that of Mr. Cooksey.

The other works attributed to lord Somers, with more or less authority, are, 1. "Dryden's Satire to his Muse;" but this has been disputed. Mr. Malone says, the author of this severe attack on Dryden has never been discovered. Pope assures us that lord Somers "was wholly ignorant of it;" but, says Mr. Malone, "if Somers had written any part of this libel (we cannot suppose him to have written the scandalous part of it) thirty years before he was acquainted with Pope, is it probable that he would have made a young author of four-and-twenty the depositary of his secret? Two years before this satire was published, he had appeared as a poet; and near two hundred lines of it, that is, nearly two parts out of three, are a political encomium and vindication of the whigs, without any offensive personality, couched in such moderate poetry as is found in Somers's acknowledged poetical productions." Lord Somers's other and acknowledged poems were, 2. "Translation of the Epistle of Dido to Æneas." 3. "Translation of Ariadne to Theseus." Of the prose kind were, 4. "Translation of Plutarch's life of Alcibiades." 5. "A just and modest Vindication of the proceedings of the two last Parliaments," 1681, 4to, first written by Algernon Sidney, but *new-drawn* by Somers, published in Baldwin's collection of pamphlets in the reign of Charles II. The two following are doubtful: 6. "The Security of Englishmen's Lives, or the trust, power, and duty of the Grand Juries of England explained according to the fundamentals of the English government, &c." 1682, and 1700. 7. "Lord Somers's Judgment of whole kingdoms in the power, &c. of Kings," 1710, 8vo, but bearing no resemblance to his

style or manner. With more certainty we may add, 8. "A Speech at the conference on the word *Abdicated*," in the General Dictionary, and probably published separately. 9. "Another on the same occasion." 10. "Speeches at the trial of lord Preston." 11. "His letter to king William on the Partition-treaty." 12. "His answer to his Impeachment." 13. "Extracts from two of his Letters to lord Wharton." 14. "Addresses of the Lords in answer to Addresses of the Commons." 15. "The Argument of the lord keeper Somers on his giving judgment in the Banker's Case, delivered in the exchequer chamber, July 23, 1696." He is supposed likewise to have written "The preface to Dr. Tindal's Rights of the Christian Church," a "Brief History of the Succession, collected out of the records, written for the satisfaction of the E. of H." This was in favour of the attempt to exclude the duke of York, and was re-printed in 1714. The MSS. of this able statesman and lawyer filled above sixty folio volumes, which were destroyed by fire in Lincoln's Inn, in 1752. Some remains, which the fire had spared, were published by lord Hardwicke in 1778, 4to, entitled "State Papers, from 1501 to 1726." This noble editor informs us that the treatise on Grand Jurors, the Vindication of the last Parliament of Charles II. above-mentioned, and the famous last Speech of king William, were all found in the hand-writing of lord Somers. The "Somers Tracts," so frequently referred to, are a collection of scarce pieces in four sets of four volumes each, 4to, published by Cogan from pamphlets chiefly collected by lord Somers. His lordship left a large and well-chosen library of books, and many curious MSS. Of this collection Whiston, the bookseller, gives the following account: "Sir Joseph Jekyll, master of the rolls, married one of his sisters: the other was married to —— Cocks, esq. I think; she left two daughters, one of which married sir Philip Yorke, who thereby came to the right of the fourth share of that collection, and purchased the other fourth. They consisted of about 6000 articles, and were valued at near 4000*l.* by Mr. Gyles and Mr. Charles Davies. I was employed, when apprentice to Mr. Gyles, in dividing them between sir Joseph Jekyll and sir Philip Yorke, previous to which I called them over, to see if they answered the catalogue. Every book almost went through my hands four or five times. This gave me an opportunity, when young, of attaining the knowledge

of many scarce books, much sooner than the common course of business would have done. The catalogue was excellently well ranged in sciences and their subdivisions, by the care, I heard, of the rev. Humphrey Wanley. It was about 1731 the affair was finished. A fine collection of Bibles in all languages made a part."

Lord Somers never married. The two sisters mentioned by Mr. Whiston, were Mary, who married Charles Cocks, esq. grandfather to Charles Cocks, created baron Somers in 1784; and Catherine, who married James Harris, esq. of Salisbury, the ancestor of lord Malmsbury. The eldest daughter by this marriage, Elizabeth, married sir Joseph Jekyl, master of the rolls, who introduced Mr. Yorke to Mr. Cocks, as a proper match for his eldest daughter, Margaret, then the young widow of Mr. William Lygon of Madersfield.[1]

SOMERVILE (WILLIAM), an English poet, was descended from a very ancient family in the county of Warwick. His ancestors had large possessions at Kingston, in Worcestershire, so early as the reign of Edward I. He was the son of Robert Somervile, of Edston, in Warwickshire, and, as he says himself, was born near Avon's banks. He was born at Edston, in Warwickshire, in 1692, bred at Winchester school, and chosen from thence fellow of New college, Oxford, as was his brother Dr. Somervile, rector of Adderbury, in Oxfordshire. Dr. Johnson says, he "never heard of him but as a poet, a country gentleman, and a useful justice of the peace;" and indeed very little is known of his history.

The following account, copied from the letters of his friend Shenstone, will be read with pain by those whom his poems have delighted. "Our old friend Somervile is dead! I did not imagine I could have been so sorry as I find myself on this occasion, 'Sublatum quærimus.' I can now excuse all his foibles, impute them to age and to distress of circumstances; the last of these considerations wrings my very soul to think on. For a man of high spirit, conscious of having (at least in one production) generally pleased the world, to be plagued and threatened by wretches that are low in every sense, to be forced to drink himself

[1] Gen. Dict.—Biog. Brit.—Nash's Worcestershire.—Tindal's History of Evesham.—Swift's Works.—Malone's Dryden.—Burnet's Own Times.—Birch's Tillotson.—Whiston's MS notes in the first edition of this Dictionary.—Life, by Cooksey, and by Maddock, 4to.—Park's Royal and Noble Authors, &c.

into pains of the body in order to get rid of the pains of the mind, is a misery." He died July 14, 1743.

From lady Luxborough's Letters, p. 211, we find that Mr. Somervile translated from Voltaire the play of "Alzira," which was then in manuscript in her hands.

His distresses, says Dr. Johnson, need not be much pitied: his estate is said to have been fifteen hundred a year, which by his death devolved to lord Somervile, of Scotland. His mother, indeed, who lived till ninety, had a jointure of six hundred. Dr. Johnson regrets his not being better enabled to exhibit memorials of a writer, who at least must be allowed to have set a good example to men of his own class, by devoting part of his time to elegant knowledge; and who has shewn by the subjects which his poetry has adorned, that it is practicable to be at once a skilful sportsman and a man of letters. He tried many modes of poetry; and though perhaps he has not in any reached such excellence as to raise much envy, it may commonly be said at least, that "he writes very well for a gentleman." His serious pieces are sometimes elevated, and his trifles are sometimes elegant. His subjects are commonly such as require no great depth of thought or energy of expression. His fables are generally stale, and therefore excite no curiosity. Of his favourite, The Two Springs, the fiction is unnatural, and the moral inconsequential. In his Tales there is too much coarseness, with too little care of language, and not sufficient rapidity of narration. As a poet, however, he is chiefly known by his "Chace," which is entitled to great praise as a descriptive poem. [1]

SOMNER (WILLIAM), an eminent English antiquary, was born at Canterbury, March 30, 1606, according to the account given by his wife and son; but, according to the register of the parish of St. Margaret's, much earlier, for it represents him to have been baptized Nov. 5, 1598. It was a proper birth-place for an antiquary, being one of the most ancient cities in England; and Somner was so well pleased with it, that, like Claudian's good old citizen of Verona, within the walls, or in the sight of them, he grew up, lived, and died. He was of a reputable family; and his father was registrar of the court of Canterbury under sir

[1] Johnson's Lives.—Shenstone's Works, vol. III. p. 48.—Lady Luxborough's Letters, p. 175, 211.—Gent. Mag. vol. LXXXIV.

Nathaniel Brent, commissary. At a proper age he was sent to the free-school of that city, where he seems to have acquired a competent knowledge of the Latin language at least. Thence he was removed, and placed as clerk to his father in the ecclesiastical courts of that diocese; and was afterwards preferred to a creditable office in those courts by archbishop Laud. His natural bent in the mean time lay to the study of antiquities; and he took all opportunities of indulging it. He was led early, in his walks through the suburbs and the fields of that city, to survey the British bricks, the Roman ways, the Danish hills and works, the Saxon monasteries, and the Norman churches. This was his amusement abroad; at home he delighted in old manuscripts, leger-books, rolls and records; his knowledge of which was such, that upon questions concerning descent of families, tenure of estates, dedication of churches, right of tithes, and the history of use and custom, he was consulted by all his neighbours.

In 1640 he published "The Antiquities of Canterbury," 4to; an accurate performance, and very seasonably executed, as it preserved from oblivion many monuments of antiquity, which were soon after buried by civil discord in ruin. This work obtained a high character; and Dr. Meric Casaubon, prebendary of Canterbury, and a great encourager of our author in his studies, represents it as "exceedingly useful, not only to those who desire to know the state of that once flourishing city, but to all that are curious in the ancient English history." It was reprinted in folio, with cuts, and revised and enlarged by the editor, Nicholas Batteley, to which he added a second part, of his own composition. Thus far Somner had searched only into the Latin writers, and such national records as had been penned since the Norman conquest: but his thirst after antiquities urged him to proceed, and to attain the British and Saxon tongues. To acquire the British, there were rules of grammar, explications of words, and other sufficient memoirs, besides the living dialect, to guide a man of industry and resolution; but the Saxon was extinct, and the monuments of it so few and so latent, that it required infinite courage as well as patience. Encouraged, however, by his friend Casaubon, and being of an active spirit, he did not despair; but, beginning his work, he succeeded so wonderfully, as to be compared with the most knowing in that way: and he has always been ranked by the best

judges among the few complete critics in the Saxon language. His skill in this obliged him to inquire into most of the ancient European languages; and made him also go through the Old Gaelic, Irish, Scotch, and Danish dialects, and yet more particularly the Gothic, Sclavonian, and German. Of his perfection in the latter he gave the world a public specimen on the following occasion. While his friend Casaubon was employed in an essay on the Saxon tongue, he met with an epistle of Lipsius to Schottus, which contained a large catalogue of old German words, in use with that nation eight or nine hundred years before. Casaubon thought that many of them had a great affinity to the Saxon; and, therefore, being then in London, sent down the catalogue to Somner at Canterbury; who in a few days returned his animadversions upon them, and shewed the relation of the German with the Saxon language. They were published as an appendix to Casaubon's essay in 1650, 8vo; at which time the same Casaubon informs us, "that Somner would have printed all his useful labours, and have written much more, if that fatal catastrophe had not interposed, which brought no less desolation upon letters than upon the land."

Somner's reputation was now so well established that no monuments of antiquity could be further published without his advice and helping hand. In 1652, when a collection of historians came forth under this title "Historiæ Anglicanæ Scriptores X. ex vet. MSS. nunc primum in lucem editi," the Appendix, or *Glossarium*, (See ÆLFRIC,) was the labour of Mr. Somner: whom sir Roger Twisden, who, with the assistance of archbishop Usher and Mr. Selden, published these historians, represents in the preface as "a man of primitive probity and candour, a most sagacious searcher into the antiquities of his country, and most expert in the Saxon tongue." Hickes afterwards calls this glossary of Somner's "incomparable, a truly golden work; without which the ten historians had been imperfect and little useful." Somner's friends had still more work for him: they observed it was impossible to cultivate any language, or recommend it to learners, without the help of a dictionary; and this was yet wanting to the Saxon. On him, therefore, they laid the mighty task of compiling one: but, as this work required much time and great expence, it became an object to contrive some competent reward and support, besides affording him their countenance and assistance. Sir Henry

Spelman had founded at Cambridge a lecture for "promoting the Saxon tongue, either by reading it publicly, or by the edition of Saxon manuscripts, and other books:" and, this lecture being vacant in 1657, archbishop Usher recommended Somner to the patron, Roger Spelman, esq. grandson of the founder, that "he would confer on him the pecuniary stipend, to enable him to prosecute a Saxon dictionary, which would more improve that tongue, than bare academic lectures." Accordingly, Somner had the salary, and now pursued the work, in which he had already made considerable progress; for it was published at Oxford in April 1659, with an inscription to all students in the Saxon tongue, a dedication to his patron Roger Spelman, esq. and a preface.

Just before the Restoration, he was imprisoned in the castle of Deal, for endeavouring to procure hands to petition for a free parliament. In 1660, he was made master of St. John's hospital, in the suburbs of Canterbury; and about the same time auditor of Christ-church, in that city. The same year he published, in quarto, "A treatise of Gavel-kind, both name and thing, shewing the true etymology and derivation of the one; the nature, antiquity, and original, of the other; with sundry emergent observations, both pleasant and profitable to be known of Kentishmen and others, especially such as are studious either of the ancient custom, or the common law of this kingdom." In this work he shewed himself an absolute civilian, and a complete common lawyer, as well as a profound antiquary. This was his last publication: he left behind him many observations in manuscript, and some treatises, one of which, "of the Roman ports and forts in Kent," was published at Oxford, 1693, 8vo, by James Brome, M. A. rector of Cheriton, and chaplain to the Cinque-ports; and "Julii Cæsaris Portus Iccius illustratus à Somnero, Du Fresne, et Gibson," was printed at the same place, 1624, 8vo. To the former is prefixed his life by White Kennet, afterwards bishop of Peterborough. These works were parts of an intended history of the antiquities of Kent.

Somner died March 30, 1669, after having been twice married, and was buried in the north aile of St. Margaret's church, Canterbury, where is an inscription to his memory. Dr. Kennet tells us, that "he was courteous, without design; wise, without a trick; faithful, without a reward; humble and compassionate; moderate and equal; never

fretted by his afflictions, nor elated by the favours of heaven and good men." Of his "Saxon Dictionary" he says, "For this, indeed, is a farther honour to the work, and the author of it, that it was done in the days of anarchy and confusion, of ignorance and tyranny, when all the professors of true religion and good literature were silenced and oppressed. And yet Providence so ordered, that the loyal suffering party did all that was done for the improvement of letters, and the honour of the nation. Those that intruded into the places of power and profit did nothing but defile the press with lying new and fast sermons, while the poor ejected churchmen did works of which the world was not worthy." This opinion, which is not strictly just, is yet considerably strengthened by an appeal which Dr. Kennet makes to the "Monasticon, the Decem Scriptores, the Polyglot Bible, the London Critics, the Council of Florence, and the Saxon Dictionary." Somner's many well-selected books and choice manuscripts were purchased by the dean and chapter of Canterbury for the library of that church, where they now remain. A catalogue of his manuscripts is subjoined to the life abovementioned. He was a man "antiquis moribus," of great integrity and simplicity of manners. He adhered to king Charles, in the time of his troubles; and, when he saw him brought to the block, his zeal could no longer contain itself, but broke out into a passionate elegy, entitled "The insecurity of princes, considered in an occasional meditation upon the king's late sufferings and death," 1648, 4to. Soon after, he published another affectionate poem, to which is prefixed the pourtraicture of Charles I. before his Εικων βασιλικη, and this title, "The frontispiece of the king's book opened, with a poem annexed, 'The Insecurity of Princes,' &c." 4to.

Among his friends and correspondents were the archbishops Laud and Usher, sir Robert Cotton, sir William Dugdale, sir Simonds D'Ewes, the antiquary Mr. William Burton, sir John Marsham, Elias Ashmole, esq. and others of the same stamp and character. A print of him is placed over-against the titlepage of his treatise "Of the Roman ports and forts in Kent."[1]

SOPHOCLES, an ancient Greek tragic poet, was born at Athens in the 71st olympiad, about 500 B. C. His

[1] Life by Kennet.—Biog. Brit.—Gough's Topography.—Peck's Desiderata.

father Sophilus, of whose condition nothing certain can be collected, educated him in all the politer accomplishments: he learned music and dancing of Lamprus, as Athenæus says; and had Æschylus for his master in poetry. He was about sixteen at the time of Xerxes's expedition into Greece: and being at Salamis, where the Grecians were employed in fixing the monuments of the victory, after the flight of that prince, and the entire rout of all his generals, he is reported to have appeared at the head of a choir of youths; and while they sung a pæan, to have guided the measures with his harp.

He was five and twenty, when he conquered his master Æschylus in tragedy. Cimon, the Athenian general, having found Theseus's bones, and bringing the noble relics with solemn pomp into the city, a contention of tragedians was appointed; as was usual on extraordinary occasions. Æschylus and Sophocles were the two great rivals; and the prize was adjudged to Sophocles, although it was the first play he ever presented in public. The esteem and wonder that all Greece expressed at his wisdom, made him conceived to be the peculiar favourite of the gods. Thus they tell us, that Æsculapius did him the honour to visit him at his house; and, from a story related by Cicero, it should seem that Hercules was supposed to have no less respect for him. Apollonius Tyanensis, in his oration before Domitian, tells the emperor, that Sophocles the Athenian was able to check and restrain the furious winds, when they were visiting his country at an unseasonable time.

This opinion of his extraordinary worth opened him a free passage to the highest offices in the state. We find him, in Strabo, going in joint commission with Pericles, to reduce the rebellious Samians. Cicero, in his book "De Senectute," produces Sophocles as an example, to shew, that the weakness of the memory and parts is not a necessary attendant of old age. He observes, that this great man continued the profession of his art, even to his latest years; but his sons resented this severe application to writing, as a neglect of his family and estate. On this account, they at last brought the business into court before the judges; and petitioned the guardianship of their father, as one that was grown a dotard, and therefore incapable of managing his concerns. The aged poet, being acquainted with the motion, in order to his defence, came presently into court, and recited his "Œdipus of Colonos," a tragedy he had just

before finished; and then desired to know, whether that piece looked like the work of a dotard? There needed no other plea in his favour; for the judges, admiring and applauding his wit, not only acquitted him of the charge, but, as Lucian adds, voted his sons madmen for accusing him. The general story of his death is, that, having exhibited his last play, and obtained the prize, he fell into such a transport of joy, as carried him off; though Lucian differs from the common report, and affirms him to have been choaked by a grape-stone, like Anacreon. He died at Athens in his 90th year, as some say; in his 95th, according to others, B. C. 405.

If Æschylus be styled, as he usually has been, the father, Sophocles will certainly demand the title of the master of tragedy; since what the former brought into the world, the other reduced to a more regular form. Diogenes Laertius, when he would give us the highest idea of the advances Plato made in philosophy, compares them to the improvements of Sophocles in tragedy. The chief reason of Aristotle's giving him the preference to Euripides was, his allowing the chorus an interest in the main action, so as to make every thing to conduce regularly to the main design; whereas we often meet in Euripides with a rambling song of the chorus, entirely independent of the main business of the play. Aristotle, indeed, has given Euripides the epithet of Τραγικώτατος, but it is easy to discover, that he can mean only the most pathetic; whereas, on the whole, he gives Sophocles the precedency, at least in the most noble perfections of œconomy, manners, and style. Dionysius Halicarnassensis, in his "Art of Rhetoric," commends Sophocles for preserving the dignity of his persons and characters; whereas Euripides, says he, did not so much consult the truth of his manners, as their conformity to common life. He gives the preference to Sophocles on two other accounts: first, because Sophocles chose the noblest and most generous affections and manners to represent; while Euripides employed himself in expressing the more dishonest, abject, and effeminate passions; and, secondly, because the former never says anything but what is necessary, whereas the latter frequently amuses the reader with oratorical deductions. Cicero had so high an opinion of Sophocles, that he called him the divine poet; and, Virgil, by his "Sophocleo cothurno," has left a mark of distinction, which seems to denote a preference of Sopho-

cles to all other writers of tragedy. Sophocles is certainly the most masterly of the three Greek tragedians, the most correct in the conduct of his subjects, and the most just and sublime in his sentiments; and is eminent for his descriptive talent.

Out of above an hundred tragedies, which Sophocles wrote, only seven remain. They have been frequently published, separately and together; with the Greek scholia and Latin versions, and without. The first edition was by Aldus at Venice in 1502; after which followed those of Turnebus, 4to. 1553; of H. Stephens, 4to. 1568; of Johnson, 1705, 1746, 3 vols. 8vo; of Capperonius, 1781, 2 vols. 4to; of Brunck, 1786, 2 vols. 4to, and 1786—9, 3 vols.; of Musgrave, Oxon. 1800, 3 vols.; and of Both, in 1806, 2 vols. 8vo. They have been all translated into English by Francklin, and by Potter.[1]

SORBAIT (PAUL), a good medical writer, a native of Hainaut, was physician to the imperial court, and professor of medicine at Vienna for twenty-four years. He died in 1691, at an advanced age. He has left, 1. "Commentaries on the Aphorisms of Hippocrates," in Latin, 1680, 4to. 2. "Medicina universalis, theoretica et practica," 1701, fol. Though this work has been much esteemed, as solid and useful, it contains some things which at present appear rather strange. 3. "Consilium medicum, sive dialogus loimicus, de peste Viennensi," 1679, 12mo. He says here, that the plague of that year carried off 76,921 persons. 4. Several discourses in a periodical paper entitled "Ephemerides of the Curious in Nature."[2]

SORBIERE (SAMUEL), a French writer, was born of Protestant parents Sept. 7, 1615. His father was a tradesman; his mother Louisa was the sister of the learned Samuel Petit, minister of Nismes. These dying when he was young, his uncle Petit educated him as his own child. Having laid a proper foundation in languages and polite literature, he went to Paris, where he studied divinity; but, being presently disgusted with this, he applied himself to physic, and soon made such a progress, as to form an abridged system for his own use, which was afterwards printed on one sheet of paper. He went into Holland in 1642, back to France in 1645, and then again to Holland

[1] Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Reiskii Animad. in Sophoclem —Dibdin's Classics —Warton's Essay on Pope —Blair's Lectures.

[2] Eloy, Dict. de Medecine.

in 1646, in which year he married. He now intended to practise, and with that view went to Leyden, but again changing his mind, was scarcely settled at Leyden, when he returned to France, and was made principal of the college of Orange in 1650.

In 1653 he embraced the Popish religion; and, going to Paris in 1654, published, according to custom, a discourse upon the motives of his conversion, which he dedicated to cardinal Mazarine. He went afterwards to Rome, where he made himself known to Alexander VII, by a Latin letter addressed to that pope, in which he inveighed against the envious Protestants, as he called them. Upon his return from Rome, he came over to England; and afterwards published, in 1664, a relation of his voyage hither, which brought him into trouble and disgrace; for, having taken some unwarrantable liberties with the character of a nation with which France at that time thought it policy to be on good terms, he was stripped of his title of "Historiographer of France," which had been given him by the king, and sent for some time into banishment. His book also was discountenanced and discredited, by a tract published against it in the city of Paris; while Sprat, afterwards bishop of Rochester, refuted its absurdities in "Observations on M. de Sorbiere's Voyage into England," 1665, 12mo. This work was reprinted with an English edition of Sorbiere's voyage, and a life of him in 1709, 8vo. Voltaire has also been very severe upon this work: "I would not," says he, "imitate the late Mr. Sorbiere, who, having stayed three months in England, without knowing any thing either of its manners or of its language, thought fit to print a relation, which proved but a dull scurrilous satire upon a nation he knew nothing of."

Cardinal Rospigliosi being likely to succeed Alexander VII. in the papal chair, Sorbiere made a second journey to Rome. He was known to the cardinal when he was at Rome before, and having published a collection of poems in his praise, fancied that promotion must follow. Rospigliosi was made pope, and took the name of Clement IX.; but Sorbiere was disappointed; for, though the pope gave him good words, yet he gave him nothing more, except a small sum to defray the charges of his journey. Sorbiere is said to have been one of those who could not be content, and was therefore never happy. He was continually complaining of the injustice and cruelty of fortune;

and yet his finances were always decent, and he lived in tolerable plenty. Louis XIV. cardinal Mazarine, and pope Alexander VII. had been benefactors to him; and many were of opinion, that he had as much as he deserved. He could not help bemoaning himself even to Clement IX. who contenting himself, as we have observed, with doing him some little honours, without paying any regard to his fortune, is said to have received this complaint from him, "Most holy father, you give ruffles to a man who is without a shirt."

In the mean time, it is supposed that Sorbiere's connections would have advanced him higher in the church, if he had been sound in his principles; but he was more of a philosopher than a divine. He revered the memory of such writers as Rabelais, whom he made his constant study: Montaigne and Charron were heroes with him, nor would he suffer them to be ill spoken of in his presence: and he had a known attachment to the principles and person of Gassendi, whose life, prefixed to his works, was written by Sorbiere. These connections and attachments made him suspected of scepticism, and this suspicion was probably some check to his promotion: for, otherwise, he was a man of learning, and not destitute of good qualities. He was very well skilled in languages and polite literature, and had some knowledge in many sciences. He died of a dropsy, the 9th of April, 1670.

Though his name is so well known in the literary world, yet it is not owing to any productions of his own, but rather to the connections he sought, and the correspondences he held with men of learning. He was not the author of any considerable work, although there are more than twenty publications of his of the smaller kind. Some have been mentioned in the course of this memoir, and there are others: as, "Lettres & Discours sur diverses matieres curieuses," Paris, 1660, 4to; "Discours sur la Comete," written upon Gassendi's principles against comets being portents, 1665; "Discours sur la transfusion de sang d'un animal dans le corps d'un homme," written at Rome; "Discours sceptique sur le passage du chyle, & sur le mouvement du cœur," a production of Gassendi, but published by Sorbiere in his own name. He published in 1669 at Paris, "Epistolæ illustrium & eruditorum virorum;" among which are some of Clement IXth's letters to him, while that pope was yet cardinal. This publication was

thought improper, and imputed to vanity. He translated some of our English authors into French; as More's Utopia, some of Hobbes's works, and part of Camden's Britannia. He corresponded with Hobbes; and a story has been circulated of his management in this correspondence, which is not much to his credit. Hobbes used to write to Sorbiere on philosophical subjects; and, those letters being sent by him to Gassendi, seemed so worthy of notice to that great man, that he set himself to write proper answers to them. Gassendi's answers were sent by Sorbiere as his own to Hobbes, who thought himself happy in the correspondence of so profound a philosopher: but at length the artifice being discovered, Sorbiere was disgraced. Other minute performances of Sorbiere are omitted as being of no consequence at all. There is a "Sorberiana," which is as good as many other of the "Ana;" that is, good for very little.[1]

SORBONNE (ROBERT DE), founder of the celebrated college called after him, was born October 9, 1201, at Sorbonne, otherwise Sorbon, a little village of Rhetelois in the diocese of Rheims, whence he had his name. His family was poor and obscure, and not of the blood royal as Dupleix imagined. He distinguished himself as a student at Paris, and after having taken a doctor's degree, devoted his whole attention to preaching and religious conferences, by which he soon became so celebrated that St. Louis wished to hear him. This prince immediately conceived the highest esteem for Sorbonne, invited him to his own table, took great pleasure in his conversation, and in order to have him more constantly about his person, appointed him his chaplain and confessor. Robert, being made canon of Cambray about 1251, and reflecting on the pains it had cost him to obtain a doctor's degree, determined to facilitate the acquisition of learning to poor scholars. For this purpose he judged that the most convenient and efficacious plan would be to form a society of secular ecclesiastics, who, living in a community, and having the necessaries of life provided for them, should be wholly employed in study, and teach *gratis*. All his friends approved the design, and offered to assist him both with their fortunes and their advice. With their assistance, Robert de Sorbonne founded, in 1253, the celebrated college which

[1] Life by Graverol, prefixed to his Voyage.—Niceron, vols. IV. and X.

bears his name. He then assembled able professors, those most distinguished for learning and piety, and lodged his community in the *rue des deux portes*, opposite to the palace *des Thermes*. Such was the origin of the famous college of Sorbonne, which proved the model of all others, there having been no society in Europe before that time where the seculars lived and taught in common. The founder had two objects in view in this establishment, theology and the arts; but as his predilection was to the former, he composed his society principally of doctors and bachelors in divinity. Some have said that his original foundation was only for sixteen poor scholars *(boursiers)* or fellows; but it appears by his statutes that from the first establishment, it consisted of doctors, bachelor-fellows, bachelors not fellows, and poor students as at present, or at least lately. The number of fellows was not limited, but depended on the state of the revenues. The number in the founder's time appears to have been about thirty, and he ordered that there should be no other members of his college than guests and associates *(hospites et socii)*, who might be chosen from any country or nation whatever. A guest, or perhaps as we should call him, a commoner, was required to be a bachelor, to maintain a thesis, called, from the founder's name, *Robertine*, and was to be admitted by a majority of votes after three different scrutinies. These *hospites* remained part of the establishment until the last, were maintained and lodged in the house like the rest of the doctors and bachelors, had a right to study in the library (though without possessing a key), and enjoyed all other rights and privileges, except that they had no vote in the assemblies, and were obliged to quit the house on becoming doctors. For an associate, *Socius*, it was necessary, besides the Robertine thesis, to read a course of philosophical lectures *gratis*. In 1764, when the small colleges were united with that of Louis-le-grand, the course of philosophy was discontinued, and a thesis substituted in its place, called the second Robertine.

As to the fellowships, they were granted to those only among the *Socii* who had not forty livres, of Paris money, *per annum*, either from benefices or paternal inheritance; and when they became possessed of that income, they ceased to be fellows. A fellowship was worth about five sous and a half *per* week, and was held ten years. At the end of seven years all who held them were strictly

examined, and if any one appeared incapable of teaching, preaching, or being useful to the public in some other way, he was deprived of his fellowship. Yet, as the founder was far from wishing to exclude the rich from his college, but, on the contrary, sought to inspire them with a taste for learning, and to revive a knowledge of the sciences among the clergy, he admitted associates, who were not fellows, "Socii non Bursales." These were subject to the same examinations and exercises as the *Socii*, with this only difference, that they paid five sols and a half weekly to the house, a sum equal to that which the fellows received. All the *Socii* bore and still bear the title of "Doctors or Bachelors of the House and Society of Sorbonne," whereas the *Hospites* have only the appellation of "Doctors or Bachelors of the House of Sorbonne." Their founder ordered that every thing should be managed and regulated by the *Socii*, and that there should be neither superior nor principal among them. Accordingly he forbade the doctors to treat the bachelors as pupils, or the bachelors to treat the doctors as masters, whence the ancient Sorbonists used to say, "We do not live together as doctors and bachelors, nor as masters and pupils; but we live as associates and equals." In consequence of this equality, no monk of whatever order, has at any time been admitted "Socius of Sorbonne;" and from the beginning of the seventeenth century, whoever is received into the society takes an oath on the gospels, "That he has no intention of entering any society or secular congregation, the members of which live in common under the direction of one superior, and that if after being admitted into the society of Sorbonne, he should change his mind, and enter any such other community, he will acknowledge himself from that time, and by this single act, to have forfeited all privileges of the society, as well active as passive, and that he will neither do nor undertake any thing contrary to the present regulation." Robert de Sorbonne permitted the doctors and bachelors to take poor scholars, whom he wished to receive benefit from his house; and great numbers of these poor scholars proved very eminent men. The first professors in the Sorbonne were William de Saint Amour, Odon de Douai, Gerard de Rheims, Laurence the Englishman, Gerard d'Abbeville, &c. They taught theology *gratis*, according to the founder's intention; and from 1253, to the revolution,

there have been always six professors at least, who gave lectures on the different branches of that science *gratis*, even before the divinity professorships were established. Fellowships were given to the poor professors, that is, to those whose incomes did not amount to forty livres; but it appears from the registers of the Sorbonne, that the first professors above mentioned, were very rich, consequently they were not fellows. Robert de Sorbonne ordered that there should always be some doctors in his college who applied particularly to the study of morality and casuistry; whence the Sorbonne has been consulted on such points ever since his time from all parts of the kingdom. He appointed different offices for the government of his college. The first is that of the *Proviseur*, who was always chosen from among the most eminent persons. Next to him is the *Prieux*, chosen from the *Socii* bachelors, who presided in the assemblies of the society, at the *Robertine* acts, at the reading of the Holy Scriptures, at meals, and at the *Sorboniques*, or acts of the licentiates, for which he fixed the day; he also made two public speeches, one at the first, the other at the last of these. The keys of the gate were delivered up to him every night, and he was the first person to sign all the acts. The other offices are those of "Senieur, Conscripteur, Procureurs, Professors, Librarian, &c." There is every reason to believe that the Sorbonne, from its foundation, contained thirty-six apartments, and it was doubtless in conformity to this first plan that no more were added when cardinal Richelieu rebuilt it in the present magnificent style. One, however, was afterwards added, making thirty-seven, constantly occupied by as many doctors and bachelors. After Robert de Sorbonne had founded his divinity college, he obtained a confirmation of it from the pope, and it was authorized by letters patent from St. Louis, who had before given him, or exchanged with him, some houses necessary for that establishment in 1256, and 1258. He then devoted himself to the promotion of learning and piety in his college, and with success, for it soon produced such excellent scholars as spread its fame throughout Europe. Legacies and donations now flowed in from every quarter, which enabled the Sorbonists to study at their ease. The founder had always a particular partiality for those who were poor, for although his society contained some very rich doctors, as appears from the registers and other monuments remaining

in the archives of the Sorbonne, yet his establishment had the poor principally in view, the greatest part of its revenues being appropriated to their studies and maintenance. He would even have his college called "the House of the Poor," which gave rise to the form used by the Sorbonne bachelors, when they appear as respondents, or maintain theses in quality of *Antique*; and hence also we read on many MSS. that they belong to the "Pauvres Maîtres de Sorbonne." The founder, not satisfied with providing sufficient revenues for his college, took great pains to establish a library. From the ancient catalogue of the Sorbonne library drawn up in 1289 and 1290, it appears to have consisted at that time of above a thousand volumes; but the collection increased so fast, that a new catalogue became necessary two years after, i. e. in 1292, and again in 1338, at which time the Sorbonne library was perhaps the finest in France. All the books of whatever value were chained to the shelves, and accurately ranged according to their subjects, beginning with grammar, the belles lettres, &c. The catalogues are made in the same manner, and the price of each book is marked in them. These MSS. are still in the house. Robert de Sorbonne (very different from other founders, who begin by laying down rules, and then make it their whole care to enforce the observance of them,) did not attempt to settle any statutes till he had governed his college above eighteen years, and then prescribed only such customs as he had before established, and of which the utility and wisdom were confirmed to him by long experience. Hence it is that no attempt towards reformation or change has ever been made in the Sorbonne; all proceeds according to the ancient methods and rules, and the experience of five centuries has proved that the constitution of that house is well adapted to its purposes, and none of the French colleges since founded have supported themselves in so much regularity and splendour. Robert de Sorbonne having firmly established his society for theological studies, added to it a college for polite literature and philosophy. For this purpose he bought of William de Cambrai, canon of S. Jean de Maurienne, a house near the Sorbonne, and there founded the college *de Calvi*, in 1271. This college, which was also called "the little Sorbonne," became very celebrated by the great men who were educated there, and subsisted till 1636, when it was demolished by cardinal Richelieu's order;

and the chapel of the Sorbonne built upon the same spot. The cardinal had, however, engaged to erect another, which should belong equally to the house, and be contiguous to it; but his death put a stop to this plan: and to fulfil his promise in some degree, the family of Richelieu united the college du Plessis to the Sorbonne in 1648. Robert de Sorbonne had been canon of Paris from 1258, and became so celebrated as to be frequently consulted even by princes, and chosen for their arbiter on some important occasions. He bequeathed all his property, which was very considerable, to the society of Sorbonne, and died at Paris, August 15, 1274, aged seventy-three, leaving several works in Latin. The principal are, a treatise on "Conscience," another on "Confession," and "The Way to Paradise," all which are printed in the "Bibl. Patrum." He wrote also other things, which remain in MS. in the library. The house and society of Sorbonne is one of the four parts of the faculty of theology at Paris, but has its peculiar revenues, statutes, assemblies, and prerogatives.[1]

SOSIGENES, an Egyptian mathematician, whose principal studies were chronology and the mathematics in general, and who flourished in the time of Julius Cæsar, is represented as well versed in the mathematics and astronomy of the ancients; particularly of those celebrated mathematicians, Thales, Archimedes, Hipparchus, Calippus, and many others, who had undertaken to determine the quantity of the solar year; which they had ascertained much nearer the truth than one can well imagine they could, with instruments so very imperfect; as may appear by reference to Ptolomy's Almagest. It seems Sosigenes made great improvements, and gave proofs of his being able to demonstrate the certainty of his discoveries; by which means he became popular, and obtained repute with those who had a genius to understand and relish such inquiries. Hence he was sent for by Julius Cæsar, who being convinced of his capacity, employed him in reforming the calendar; and it was he who formed the Julian year, which begins 45 years before the birth of Christ. His other works are lost since that period.[2]

SOTO (DOMINIC), a learned Dominican, of great fame under the emperor Charles V. was born at Segovia in 1494. His father, who was a gardener, would have bred him to

[1] Dict. Hist. de L'Avocat. [2] Hutton's Dict.—Plinii Nat. Hist.—Brucker.

his own profession, but having learned to write and read, he went to a small town near Segovia, where he performed the office of sacristan. By persevering in study, he fitted himself for the university of Alcala, and proceeded from thence to Paris. It was after his return into Spain that he became a Dominican, and appeared with great distinction in the university of Salamanca. His reputation was now so high, that he was chosen by the emperor Charles V. as arbitrator in some important disputes, and appointed in 1545 his first theologian at the council of Trent. In that assembly he was one of the most active and esteemed members. He spoke frequently, and took the charge of forming the decrees from the decisions which had passed. Every one was fond of consulting him, and this peculiar distinction was the more remarkable, as there were more than fifty bishops, and other theologians, of the same order in the assembly. He refused the bishopric of Segovia, and though he had not been able to decline the appointment of confessor to Charles V. he resigned it as soon as he could with propriety. He died in 1560, at the age of sixty-six. He published, 1. two books "on Nature, and on Grace," Paris, 1549, 4to, and dedicated them to the fathers of the council. 2. "Commentaries on the Epistle to the Romans," 1550, folio. 3. "Commentaries on the Master of Sentences," folio. 4. "De justitia et jure," two treatises, in folio. 5. "De legendis secretis," 8vo. 6. "De pauperum causa." 7. "De cavendo juramentorum abusu." 8. "Apologia contra Ambrosium Catharinum," &c.[1]

SOTO (PETER), a contemporary of the preceding, but more connected with this country, was born at Cordova, and educated among the Dominicans of Salamanca. Having distinguished himself in the duties of the cloister, and made an equal progress in learning, especially divinity and the sacred languages, he was called to court, and was successively confessor to the king of Spain, and to Charles V. of Germany, who employed him to write against the Lutherans. When Philip of Spain married our queen Mary, Soto was one of those Spanish divines who attended him to England, and settled at Oxford, where he was professor of divinity, and sometimes read a Hebrew lecture, as Wood supposes, for Dr. Bruerne, the Hebrew professor. This occurred in 1556; and, the year before, Soto had been in-

[1] Antonio Bibl. Hisp.—Moreri.

corporated D. D. in this university. After the death of queen Mary, he was called to the council of Trent, where he died in April 1563. He published "Institutiones Christianæ," 1548, and some other works of the controversial kind against John Brentius, or Brent. Dodd says he was a zealous assertor of church discipline, as appears by a letter which he wrote to pope Pius IV. in his last sickness, in which he insists that the residence of bishops should be declared *de jure divino.* [1]

SOTWELL, SOTWELLUS, but properly SOUTHWELL (NATHANIEL), was an English Jesuit of the seventeenth century, and is entitled to some notice, as one of the historians of his order, but we have no particulars of his own life. Being employed to write the lives of eminent authors among the Jesuits, he carried on the plan of Ribadeneira and Alegambe down to his own times, that is, the latter part of the seventeenth century. His improved edition was published under the title of "Bibliotheca scriptorum societatis Jesu, opus inchoatum à R. P. Petro Ribadeneira, et productum ad annum 1609: continuatum à Philippo Alegambe ad annum 1643; recognitum, et productum ad annum 1675, à Nathanaelo Sotwello," Rome, 1676, fol. This is, of course, reckoned the best edition of this collection of biography, but some prefer that of Alegambe, on account of its superior correctness. [2]

SOUCHAI (JEAN BAPTISTE), a French writer who died in 1746, at the age of fifty-nine, was born at Saint-Amand, near Vendôme, and educated by an uncle. Removing to Paris, he gained the applause and esteem of all the learned; and in 1720 was elected into the academy of inscriptions, in whose memoirs his dissertations make a distinguished figure. He was not without preferment also, being canon of Rodez, counsellor to the king, and reader and professor of eloquence in the college royal. The abbé Souchai is said to have formed in himself the rare union of profound knowledge and elegant manners. He wrote, 1. a French translation of Brown's Vulgar Errors, entitled "Essais sur les Erreurs Populaires," 2 vols. 12mo. 2. An edition of the works of Pelisson, 3 vols. 13mo. 3. Remarks on d'Andilly's Josephus, in the edition of Paris, 1744. 4. An edition of Boileau's works, 1740, 2 vols. 4to. 5. An edition

[1] Antonio Bibl. Hisp.—Ath. Ox. vol. I.—Wood's Annals.—Moreri.

[2] Ant. Bibl. Hisp.—Moreri.—Baillet Jugemens des Savans.—Dodd's Ch. History.

of the "Astrea" of Honoré d'Urfé, in which the language is modernized, and the conversations abridged, 1733, 10 vols. 12mo. 6. An edition of "Ausonius," in 4to, with copious notes. 7. The dissertations above-mentioned in the Memoirs of the Academy.[1]

SOUFFLOT (JAMES GERMAIN), an architect very famous in France, particularly for his plan of the beautiful church of St. Genevieve at Paris, was born in 1713, at Trenci near Auxerre. His family was engaged in commerce, but he very early shewed a strong disposition for the arts, and particularly for architecture. It is related of him, as of our countryman Smeaton, that, from his earliest childhood, he was more delighted by attending to workmen than any other amusement; and, like him, was so strongly directed by the bent of his genius to the profession in which he afterwards excelled, as to frustrate the wishes of his father to place him in his own business. The father of Soufflot, however, did not yield to his son's inclination, and he was obliged to quit his home in order to indulge it. He immediately, with a small stock of money, set out for Italy, but paused at Lyons, where, by working under the artists of that place, he improved at once his knowledge and his finances. He then visited Rome and every part of Italy. Having improved himself under the best artists, and by modelling from the finest antiques, he returned to France, and for a time to Lyons, where he had made himself beloved in his former visit. He was soon employed by the magistrates of that city to build the exchange and the hospital, the latter of which edifices extended his reputation throughout France. Madame Pompadour heard of him, and having obtained for her brother the place of director of the royal buildings, &c. engaged Soufflot and Cochin to attend him into Italy. Returning from that engagement, he quitted Lyons, and established himself at Paris; where he was successively comptroller of the buildings of Marli and the Tuilleries, member of the academies of architecture and painting, knight of the order of St. Michael, and lastly, superintendant of the royal buildings. With respect to the dome of his great work, the church of St. Genevieve, he met with so many contradictions, and so much opposition excited by envy, that though he had demonstrated the possibility of executing it, they

[1] Dict. Hist.

threw great obstacles in his way; and are thought to have shortened his life by the severe vexation he experienced from them. After languishing for two years, in a very infirm state, he died August 29, 1780, at the age of sixty-seven.

Soufflot was much beloved by his relations and friends, who, knowing the excellence of his heart, were not offended by a kind of warmth and roughness of character which was peculiar to him. They called him jocularly "Le bourru bienfaisant," the benevolent humourist, as we may perhaps translate it; from the title of a comedy then fashionable. He did not live to finish the church of St. Genevieve; but, besides the buildings here mentioned, he was concerned in many others, particularly the beautiful theatre at Lyons.[1]

SOUTH (ROBERT), an English divine of great parts and learning, but of very inconsistent character, was the son of a merchant in London, and born at Hackney, in Middlesex, 1633. He was educated in Westminster-school, under Dr. Busby, where he acquired an uncommon share of grammatical and philological learning. In 1648 he made himself remarkable by reading the Latin prayers in the school, on the day in which king Charles was beheaded, and praying for that prince by name. He continued four years at Westminster, and in 1651 was elected thence student of Christchurch, Oxford. He took a bachelor of arts degree in 1654; and the same year wrote a copy of Latin verses, to congratulate the protector Cromwell upon the peace concluded with the Dutch. They were published in a collection of poems by the university. The year after, he published another Latin poem, entitled "Musica Incantans; sive Poema exprimens Musicæ vires juvenem in insaniam abigentis, et Musici inde periculum." This was at that time highly applauded for the beauty of the language, and was printed at the request of Dr. Fell; but it is said that Dr. South, to his dying day, regretted the publication of it, as a juvenile and trifling performance. He commenced M. A. in June 1657, after performing all the preparatory exercises for it with the highest applause, and such wit and humour, as justly entitled him to represent the *Terræ Filius*, in which character he spoke the usual speech at the celebration of the act the same year. He preached frequently, and (as Wood thinks) without any orders. He

[1] Dict. Hist.

appeared, at St. Mary's, the great champion for Calvinism against Socinianism and Arminianism; and his behaviour was such, and his talents esteemed so exceedingly useful and serviceable, that the heads of that party were considering how to give proper encouragement and proportionable preferment to so hopeful a convert. In the mean time the protector Cromwell died; and then, the presbyterians prevailing over the independents, South sided with them. He began to contemn, and in a manner to defy, the dean of his college, Dr. Owen, who was reckoned the head of the independent party; upon which the doctor plainly told him, that he was one who "sate in the seat of the scornful." The author of the memoirs of South's life tells us, that he was admitted into holy orders according to the rites and ceremonies of the church of England, in 1658. In July 1659, he preached the assize-sermon at Oxford, in which he inveighed vehemently against the independents; and by this greatly pleased the presbyterians, who made him their acknowledgments. The same year, when it was visible that the king would be restored, he appeared somewhat irresolute, yet was still reckoned a member of "the fanatic ordinary," as Wood expresses it; but, as his majesty's restoration approached, he began to exercise his pulpit-talents, which were very great, as much against the presbyterians, as he had done before against the independents. Such was the conduct and behaviour of this celebrated divine in the earlier part of his life, as it is described by his contemporary in the university, Mr. Anthony Wood; and if Wood was not unreasonably prejudiced against him, he is, doubtless, to be classed among those time-servers, who know no better use of the great abilities God has given them, than to obtain the favour of those who can reward them best *.

He seems to have proceeded as he had begun; that is, he pushed himself on by an extraordinary zeal for the powers that were; and he did not succeed amiss. On Aug. 10, 1660, he was chosen public orator of the univer-

* Wood's dislike of South is said to have been occasioned by an ill-timed witticism of the latter. Wood one day complained to Dr. South of a disorder with which he was much afflicted, and which terminated in his death, viz. a suppression of urine. South told him that "if he could not make *water*, he must make *earth*." Anthony immediately went home, and wrote South's life, in which, however, although the colouring be harsh, the principal facts, we are afraid, have not been much misrepresented.

sity *, and at the same time "tugged hard," says Wood, "such was the high conceit of his worth, to be canon of Christchurch, as belonging to that office; but was kept back by the endeavours of the dean. This was a great discontent to him; and not being able to conceal it, he clamoured at it, and shewed much passion in his sermons till he could get preferment, which made them therefore frequented by the generality, though shunned by some. This person, though he was a junior master, and had never suffered for the royal cause, yet so great was his conceit, or so blinded he was with ambition, that he thought he could never be enough loaded with preferment; while others, who had suffered much, and had been reduced to a bit of bread for his majesty's cause, could get nothing." South's talents, however, might be of use, and were not to be neglected; and these, together with his ardent zeal, which he was ever ready to exert on all occasions, recommended him effectually to notice and preferment. In 1661 he became domestic chaplain to lord Clarendon, chancellor of England, and of the university of Oxford; and, in March 1663, was installed prebendary of Westminster. On October the 1st following, he was admitted to the degree of D. D.; but this, as Wood relates, not without some commotion in the university. "Letters were sent by lord Clarendon, in behalf of his chaplain South, who was therein recommended to the doctorate: but some were so offended, on account of certain prejudices against South, whom they looked upon as a mere time-server, that they stiffly denied the passing of these letters in convocation." A tumult arose, and they proceeded to a scrutiny; after which the senior proctor, Nathaniel Crew, fellow of Lincoln-college, and afterwards bishop of Durham, did ("according to his usual perfidy, which," says Wood, "he frequently exercised in his office; for he was born and bred a presbyterian") pronounce him passed by the major part of the house; in consequence of which, by the double presentation of Dr. John Wallis, Savilian professor of geometry, he was first admitted bachelor, then doctor of divinity.

Afterwards he had a sinecure in Wales bestowed upon

* While public orator, it fell to him to present an officer of note to the university for an honorary degree. On this occasion he began in the usual style of address to the vice-chancellor, proctors, &c. "Præsento vobis, virum hunc bellicosissimum"—that moment some accident obliged the great warrior to turn about unexpectedly, and South immediately went on, "qui nunquam antea tergiversatus est." Gent. Mag. LIII. p. 464.

him by his patron the earl of Clarendon; and, at that earl's retirement into France in 1667, became chaplain to James duke of York. In 1670, he was made canon of Christ church, Oxford. In 1676, he attended as chaplain Laurence Hyde, esq. ambassador extraordinary to the king of Poland; of which journey he gave an account, in a letter to Dr. Edward Pocock, dated from Dantzick the 16th of Dec. 1677; which is printed in the "Memoirs of his Life." In 1678, he was nominated by the dean and chapter of Westminster to the rectory of Islip in Oxfordshire; and, in 1680, rebuilt the chancel of that church, as he did afterwards the rectory-house. He also allowed an hundred pounds *per annum* to his curate, and expended the rest in educating and apprenticing the poorer children of the parish. In 1681 he exhibited a remarkable example of accommodating his principles to those of the times. Being now one of the king's chaplains in ordinary, he preached before his majesty upon these words, "The lot is cast into the lap, but the disposing of it is of the Lord." In this sermon he introduced three remarkable instances of unexpected advancements, those of Agathocles, Massaniello, and Oliver Cromwell. Of the latter he says, "And who that had beheld such a bankrupt beggarly fellow as Cromwell, first entering the parliament house with a threadbare torn cloak, greasy hat (perhaps neither of them paid for); could have suspected that in the space of so few years, he should, by the murder of one king, and the banishment of another, ascend the throne?" At this, the king is said to have fallen into a violent fit of laughter, and turning to Dr. South's patron, Mr. Laurence Hyde, now created lord Rochester, said, "Odds fish, Lory, your chaplain must be a bishop, therefore put me in mind of him at the next death!"

Wood observes, that Dr. South, notwithstanding his various preferments, lived upon none of them; but upon his temporal estate at Caversham near Reading, and, as the people of Oxford imagined, in a discontented and clamorous condition for want of more. They were mistaken, however, if the author of the Memoirs of his Life is to be depended on, who tells us, that he refused several offers of bishoprics, as likewise that of an archbishopric in Ireland, which was made him in James the Second's reign, by his patron the earl of Rochester, then lord lieutenant of that kingdom. But this was only rumour; and there is lit-

tle reason to suppose that it had any foundation. South's nature and temper were violent, domineering, and intractable to the last degree; and it is more than probable, that his patrons might not think it expedient to raise him higher, and by that means invest him with more power than he was likely to use with discretion. There is a particular recorded, which shews, that they were no strangers to his nature. The earl of Rochester, being solicited by James II. to change his religion, agreed to be present at a dispute between two divines of the church of England, and two of the church of Rome; and to abide by the result of it. The king nominated two for the Popish side, the earl two for the Protestant, one of whom was South; to whom the king objected, saying, that he could not agree to the choice of South, who instead of arguments would bring railing accusations, and had not temper to go through a dispute that required the greatest attention and calmness: upon which Dr. Patrick, then dean of Peterborough, and minister of St. Paul's, Covent garden, was chosen in his stead.

After the revolution, South took the oath of allegiance to their majesties; though he is said to have excused himself from accepting a great dignity in the church, vacated by a refusal of those oaths. Bishop Kennet says, that at first he made a demur about submitting to the revolution, and thought himself deceived by Dr. Sherlock, "which was the true foundation of the bitter difference in writing about the Trinity." Whatever the cause, Dr. South, in 1693, published "Animadversions on Dr. Sherlock's book, entitled, 'A vindication of the Holy and ever Blessed Trinity,' &c. together with a more necessary vindication of that sacred and prime article of the Christian faith from his new notions and false explications of it: humbly offered to his admirers, and to himself the chief of them," 1693, 4to. Sherlock having published in 1694 a "Defence" of himself against these Animadversions, South replied, in a book entitled, "Tritheism charged upon Dr. Sherlock's new notion of the Trinity, and the charge made good in an answer to the Defence," &c. This was a sharp contest, and men of great note espoused the cause of each; though the cause of each, as is curious to observe, was not the cause of orthodoxy, which lay between them both: for if Sherlock ran into Tritheism, and made three substances as well as three persons of the Godhead, South on the other hand leaned to the heresy of Sabellius, which, destroying

the triple personage, supposed only one substance with something like three modes. The victory, nevertheless, was adjudged to South in an extraordinary manner at Oxford, as we have already noticed in the life of Sherlock; for Mr. Bingham of University college, having fallen in with Sherlock's notions, and asserted in a sermon before the university, that "there were three infinite distinct minds and substances in the Trinity, and also that the three persons in the Trinity are three distinct minds or spirits and three individual substances, was censured by a solemn decree there in convocation: wherein they judge, declare, and determine the aforesaid words, lately delivered in the said sermon, to be "false, impious, heretical, and contrary to the doctrine of the church of England." But this decree rather irritated, than composed the differences: and at length the king interposed his authority, by directions to the archbishops and bishops, that no preacher whatsoever in his sermon or lecture, should presume to preach any other doctrine concerning the blessed Trinity, than what was contained in the Holy Scriptures, and was agreeable to the three Creeds and thirty-nine Articles of religion. This put an end to the controversy; though not till after both the disputants, together with Dr. Thomas Burnet, master of the Charter-house, had been ridiculed in a well-known ballad, called "The Battle Royal." Burnet about the same time had ridiculed, in his "Archæologia Philosophica," the literal account of the creation and fall of man, as it stands in the beginning of Genesis; and this being thought heterodox and profane, exposed him to the lash upon the present occasion.

During the greatest part of queen Anne's reign, South was in a state of inactivity; and, the infirmities of old age growing fast upon him, he performed very little of the duty of his ministerial function, otherwise than by attending divine service at Westminster abbey. Yet when there was any alarm about the church's danger, none shewed greater activity; nor had Sacheverell in 1710 a more strenuous advocate. He had from time to time given his sermons to the public; and, in 1715, he published a fourth volume, which he dedicated to the right hon. William Bromley, esq. "some time speaker to the Hon. House of Commons, and after that principal Secretary of State to her Majesty Queen Anne, *of ever blessed memory*." He died aged eighty-three, July 8, 1716; and was interred with great solemnity,

in Westminster abbey, where a monument is ereeted to him, with an inscription upon it. He was a man of very uncommon abilities and attainments; of judgment, wit, and learning equally great. There is as much wit in his sermons, as there is good sense and learning, well combined and strongly set forth: and there is yet more ill humour, spleen, and satire. His wit indeed was his bane, for he never could repress it on the most solemn occasions, and preaching may surely be reckoned one of those. Of this he seems to have been sensible himself; for when Sherlock accused him of employing wit in a controversy on the Trinity, South, in his reply, observed that, "had it pleased God to have made him (Dr. Sherlock) a wit, he wished to know what he would have done*? However admirable, there was certainly nothing amiable in his nature: for it is doing him no injustice to say, that he was sour, morose, peevish, quarrelsome, intolerant, and unforgiving; and, had not his zeal for religion served for the time to cover a multitude of moral imperfections, all his parts and learning could not have screened him from the imputation of being but an indifferent kind of man.

His sermons have been often printed in 6 vols. 8vo. In 1717, his "Opera Posthuma Latina," consisting of orations and poems; and his "Posthumous Works" in English, containing three sermons, an account of his travels into Poland, memoirs of his life, and a copy of his will; were published in 2 vols. 8vo. By this will, as well as his general conduct in life, it appears that covetousness was not to be enumerated among his failings. His fortune he bestowed liberally on the church, the clergy, and the poor.[1]

SOUTHERN (THOMAS), an English dramatic writer, who has been very improperly admitted by Wood into the "Athenæ Oxonienses," and grossly misrepresented in every particular, was born at Dublin in 1659, and was ad-

* On one occasion, it is said, that when preaching before king Charles II. and his courtiers, he perceived in the middle of his sermon that sleep had taken possession of some of them. Stopping, and changing the tone of his voice, he called three times to lord Lauderdale, and when he had awakened him, "My lord," said South, "I am sorry to interrupt your repose, but I must beg that you will not snore quite so loud, lest you should awaken his majesty;" and then calmly continued his discourse. Of his general preaching, bishop Kennet says, "He laboured very much to compose his sermons, and in the pulpit worked up his body when he came to a piece of wit, or any notable saying." Kennett's MSS. in Brit. Museum.

[1] Life prefixed to his Posthumous Works.—Biog. Brit.—Ath. Ox. vol. II.—Birch's Tillotson.—Burnet's Own Times, &c. &c.

mitted a student of Trinity college, March 30, 1676, where Dr. Whitenhall was his tutor. In his eighteenth year, he quitted Ireland, and removed to the Middle-Temple, London, where he devoted himself to play-writing and poetry, instead of law. His "Persian Prince; or Loyal Brother," in 1682, was introduced at a time when the Tory interest was triumphant in England; and the character of the Loyal Brother was no doubt intended to compliment James duke of York, who afterwards rewarded him. After his accession to the throne, Southern went into the army, and served as ensign, upon the duke of Monmouth's landing, in earl Ferrers's regiment, before the duke of Berwick had it. This affair being over, he retired to his studies; and wrote several plays, from which he is supposed to have drawn a very handsome subsistence. In the preface to his tragedy called "The Spartan Dame," he acknowledges, that he received from the booksellers as a price for this play 150*l.* which was thought in 1721, the time of its being published, very extraordinary. He was the first who raised the advantage of play-writing to a second and third night; which Pope mentions in these lines:

——Tom whom heav'n sent down to raise
The price of prologues and of plays.
Verses to Southern, 1742.

The reputation which Dryden gained by the many prologues he wrote, made the players always solicitous to have one of his, as being sure to be well received by the public. Dryden's price for a prologue had usually been four guineas, with which sum Southern once presented him; when Dryden, returning the money, said, "Young man, this is too little, I must have six guineas." Southern answered, that four had been his usual price: "Yes," says Dryden, "it has been so, but the players have hitherto had my labours too cheap; for the future I must have six guineas." Southern also was industrious to draw all imaginable profits from his poetical labours. Dryden once took occasion to ask him, how much he got by one of his plays? Southern said, after owning himself ashamed to tell him, 700*l.*; which astonished Dryden, as it was more by 600*l.* than he himself had ever got by his most successful plays. But it appears that Southern was not beneath the arts of solicitation, and often sold his tickets at a very high price, by making applications to persons of quality and distinction; a degree of servility,

which Dryden might justly think below the dignity of a poet, and more in the character of an under-player. Dryden entertained a high opinion of Southern's abilities; and prefixed a copy of verses to a comedy of his, called "The Wife's Excuse," acted in 1692. The night that Southern's "Innocent Adultery" was first acted, which has been esteemed by some the most affecting play in any language, a gentleman took occasion to ask Dryden, "what was his opinion of Southern's genius?" who replied, "that he thought him such another poet as Otway." Such indeed was Dryden's opinion of his talents, that being unable to finish his "Cleomenes," he consigned it to the care of Southern, who wrote one half of the fifth act of that tragedy, and was with reason highly flattered by this mark of the author's confidence and esteem. Of all Southern's plays, ten in number, the most finished is "Oroonoko, or the Royal Slave:" which is built upon a real fact, related by Mrs. Behn in a novel. Besides the tender and delicate strokes of passion in this play, there are many shining and manly sentiments; and some have gone so far beyond the truth as to say, that the most celebrated even of Shakspeare's plays cannot furnish so many striking thoughts, and such a glow of animated poetry. Southern died May 26, 1746, aged eighty-five. He lived the last ten years of his life in Tothill street, Westminster, and attended the abbey service very constantly; being particularly fond of church music. He is said to have died the oldest and the richest of his dramatic brethren. Oldys, in his MS additions to Gildon's continuation of Langbaine, says, that he remembered Mr. Southern "a grave and venerable old gentleman. He lived near Covent-garden, and used often to frequent the evening prayers there, always neat and decently dressed, commonly in black, with his silver sword and silver locks; but latterly it seems he resided at Westminster." The late poet Gray, in a letter to Mr. Walpole, dated from Burnham in Buckinghamshire, in Sept. 1737, has also the following observation concerning this author: "We have old Mr. Southern at a gentleman's house a little way off, who often comes to see us; he is now seventy-seven years old, and has almost wholly lost his memory; but is as agreeable an old man as can be; at least I persuade myself so when I look at him, and think of Isabella and Oroonoko." Mr. Mason adds in a note on this passage, that "Mr. Gray always thought highly of his pathetic powers, at the same

time that he blamed his ill taste for mixing them so injudiciously with farce, in order to produce that monstrous species of composition called Tragi-comedy." Mr. Southern, however, in the latter part of his life, was sensible of the impropriety of blending tragedy and comedy, and used to declare to lord Corke his regret at complying with the licentious taste of the time. His dramatic writings were for the first time completely published by T. Evans, in 3 vols. 12mo.[1]

SOUTHGATE (RICHARD), a late worthy divine and antiquary, was born at Alwalton, in Huntingdonshire, March 16, 1729. He was the son of William Southgate, a considerable farmer of that place, and of Hannah, the daughter of Robert Wright, of Castor, in Northamptonshire, a surveyor and civil engineer. He was the eldest of ten children, three of whom died in infancy, and all the rest survived him. He was educated for some time at a private school at Uppingham, but chiefly at the free grammar-school at Peterborough, under the rev. Thomas Marshall, an excellent scholar, who became afterwards his cordial friend. The rapidity of his acquisitions at this school gained him the esteem of many, particularly of Dr. John Thomas, bishop of Lincoln, an intimate friend of his father. Under the patronage of this prelate, and with an exhibition from Peterborough, he removed to Cambridge, where he was entered of St. John's college in 1745, under Mr. (afterwards the learned Dr.) Rutherforth, to whom he was recommended with great warmth by his friend and late master, Mr. Marshall.

At the university he studied hard, and lived retired, delighted with the opportunities for improvement which a college life affords, and in Easter term, 1749, took his degree of A. B. and was on the list of honours on the first tripos. Some unpleasant occurrences in his family, however, obliged him to leave the university, after a residence of little more than four years; and he now retired to his father's house at Alwalton, where, by the assistance of books from the library of Dr. Neve, who was rector of the parish, he was enabled to continue his studies. In Sept. 1752, he was ordained deacon, and in the same month, 1754, priest, by his friend and patron, Dr. Thomas, bishop

[1] Cibber's Lives.—Malone's Life of Dryden, vol. I. p. 175.—Harris's Ware.—Biog. Dram.

of Lincoln, who in the last mentioned year gave him the rectory of Woolley, in Huntingdonshire, worth about 120*l.* a year. The circumstances attending this preferment are too highly honourable to the character of Mr. Southgate to be omitted in even a short sketch of his life. This living became vacant during the minority of a Mr. Peacock, who was the patron, and was himself intended for the church. His guardians, not being able to agree as to the person they should present, suffered it to lapse to the bishop; who mentioned these circumstances to Mr. Southgate when he presented him to the living; and although the bishop left him entirely clear of any promise or restraint respecting it; as soon as Mr. Peacock had taken orders, Mr. Southgate went to his lordship, and resigned the living. During the time that he held it, he had to rebuild a considerable part of the premises, and to make such repairs, that he may be said rather to have acted like a faithful steward to Mr. Peacock than the real rector of the parish; so that when he resigned it, after possession for more than five years, he had not saved out of the income one shilling. The bishop, on his resignation, said, "You have done, Richard, what I knew you would do; you have behaved like a Christian and a good man; and I have this additional motive for thinking myself bound to provide for you."

This obligation, however, appears to have been forgotten, for although the bishop lived till 1766, and had various opportunities of fulfilling his promise, Mr. Southgate received no other promotion from him, and never shewed the least sign of disappointment, but on the contrary endeavoured to apologize for the bishop, which perhaps few of our readers will be inclined to do, as the only plea was "a constitutional weakness which too easily yielded to the incessant requests of the importunate, or the powerful solicitations of the great."

Before Mr. Southgate settled in London, he successively served several curacies in the country, and was frequently in the habit of reading prayers and preaching at three different churches: and it appears from his journal that he not unfrequently served four different churches in one day. During this time he found the want of books, and of persons of literature to converse with, were insurmountable obstacles to his improvement in knowledge, and had to lament that small country villages could not supply these; on which account he formed the resolution of coming to

London. Accordingly, Jan. 2, 1763, having received a recommendation from bishop Thomas to Dr. Nicolls, rector of St. James's, Westminster, he came to London, and was immediately engaged by that gentleman as one of the subcurates of St. James's, and served this cure till 1766. In December of the preceding year he entered upon the curacy of St. Giles's, to which he was appointed by Dr. Gally, on the recommendation of Dr. Parker, the successor of Dr. Nicolls in St. James's, and this last cure he retained till the time of his death. In serving it, he is universally acknowledged to have exhibited the portraiture of a learned, pious, and most indefatigably conscientious parish priest. The duties of this extensive parish were not more urgent than the wants of its numerous poor, and in works of charity Mr. Southgate was eminently distinguished. "If," says one of his biographers, "in any parts of his pastoral office, more than in others, he was particularly laborious, it was in visiting, catechising, and exhorting the poor. In the parish of St. Giles's, the baptisms at the font are daily, and very numerous; on which occasions, he constantly catechised, or lectured, the sponsors, awfully impressing upon them the high importance of an attention, not only to the charge there undertaken, but to the various obligations and privileges of the Christian life: and the good seed so judiciously and seasonably sown, at those times, could not but be eminently fruitful. In visiting the sick, and particularly the sick poor, he was almost every day engaged, as his intimate friends well know, and his journal testifies; praying with, and exhorting the afflicted to submit patiently to the chastising hand of God, counselling the profane, and inconsiderate, to reflect upon, and amend their ways, and admonishing all to flee from the wrath to come, and accept the salvation tendered in the gospel, on the terms it prescribes. When he became able, his prayers and exhortations were frequently accompanied with his alms, administering at once to the spiritual and bodily wants of his poor parishioners," &c. &c.

From the time of Mr. Southgate's coming to London to 1783, though he had little more than the profits of his curacy (fifty guineas a year), yet so great was his œconomy, that he had made a very considerable collection of books, and had got together no inconsiderable number of coins and medals. But, in order to increase his income, and to assist him in this, he had several times young gentlemen

under his care, with whom he read the Greek and Roman classics. Even when at college he began to be a collector of books and coins, and though what he then bought of the latter were of little value, yet so nice was his taste, that he never purchased any which were not in the highest preservation and perfection. It was not until a considerable time after he had been in London, that he was enabled to increase his library and museum, by purchasing articles of value and ornament.

In May 1783 he received his first preferment since coming to London, the small rectory of Little Steeping in Lincolnshire, from the duke of Ancaster; and the following year he was appointed assistant librarian of the British Museum, on the death of Dr. Gifford. In 1786 he became, by the death of a near relation, possessor of an estate of 100*l.* a year in Whitechapel; and in 1790 his income was farther increased by the valuable living of Warsop, in the diocese of York, and county of Nottingham, to which he was presented by John Gally Knight, of Langold, esq. son of his old friend Dr. Gally. These promotions came late, but in time to afford him for a few years the only enjoyments he prized, that of exerting his benevolence among his poor parishioners, and that of adding to his library and collection of coins. In the same year he became a member of the society for propagating Christian knowledge; and of the society for the support of the widows and orphans of the clergy within the bills of mortality and the county of Middlesex. In 1791 he was elected a fellow of the society of Antiquaries, and was afterwards made a member of the Linnæan society. He died Jan. 25, 1795, in the sixty-sixth year of his age, and was interred in St. Giles's church, where a marble tablet is inscribed to his memory.

Mr. Southgate never committed any of his writings to the press, but had made preparations for a work much wanted, and for which he was thoroughly qualified; a new "History of the Saxons and Danes in this country," illustrating and illustrated by their coins. His general knowledge was very great, and in medallic science perhaps few were to be compared to him. He left a choice and valuable collection of books, coins, medals, shells, and other natural curiosities, which in April and May 1795, were sold by auction, by Messrs. Leigh and Sotheby, the sale continuing twenty-one days. Prefixed to the catalogue was a life of Mr. Southgate, written by Dr. Charles Combe, to

which we must refer for many other interesting particulars and also to a biographical preface by Dr. Gaskin, prefixed to 2 vols. of Mr. Southgate's "Sermons," published by that divine in 1798.[1]

SOUTHWELL (ROBERT), an English Jesuit and poet, was born in 1560, and is said to have descended from an ancient family, either in Norfolk or Suffolk. Being sent abroad for education, he became a Jesuit at Rome, Oct. 1578. In 1585, he was appointed prefect of studies in the English college there, and not long after was sent as a missionary into England. His chief residence was with Anne countess of Arundel, who died in the Tower of London. After carrying on his mission for some time, he was, in July 1592, apprehended and examined with the strictest rigour, but having evaded the questions put to him, was imprisoned for three years, and as he affirmed, underwent the torture several times. He owned that he was a priest and a Jesuit, that he came into England to preach the truths of the catholic religion, and was prepared to lay down his life for it. In Feb. 1595, he was tried at the bar of the King's Bench, Westminster, and executed the next day at Tyburn. He was a man of singular parts, says Dodd, and happy in a peculiar talent of expressing himself in the English language, both in prose and verse. Edmund Bolton, whom Warton calls a sensible critic, speaks of Southwell's works in the same strain of panegyric: "Never must be forgotten St. Peter's complaint, and those other serious poems said to be father Southwell's: the English whereof, as it is most proper, so the sharpness and light of wit is very rare in them." Mr. Headley seems first to have revived the memory of Southwell, as a poet, by some curious specimens, in which he has been followed by Mr. Ellis. "There is a moral charm," says Headley, "in the little pieces of Southwell, that will prejudice most readers of feeling in their favour." Unless, however, there were encouragement for republication, which is not very probable, Southwell's fame must principally rest on these specimens, as his works are rarely to be met with; yet Mr. Ellis remarks that the few copies known to exist, are the remnant of at least twenty-four different editions, of which eleven were printed between 1593 and 1600.

The titles of his principal works, are, 1. "A consolation

[1] Lives as above.—Nichols's Bowyer.

for Catholicks imprisoned on account of religion." 2. "A supplication to queen Elizabeth," Lond. 1593. 3. "St. Peter's Complaint, with other poems," Lond. 1593. 4. "Mæoniæ, or certain excellent Poems and spiritual Hymns," omitted in the preceding collection, ibid. 1595. 5. "The Triumphs over death," ibid. 1595, 1596. 6. "Rules of a good life, with a letter to his father." 7. "Marie Magdalen's Funeral Teares," ibid. 1609, reprinted in 1772 by the rev. W. Tooke, with some alterations to make it read easy.[1]

SOUTHWELL. See SOTWELL.

SOUZA, or SOUSA. See FARIA.

SOZOMEN (HERMIAS), an ecclesiastical historian of the fifth century, was of a good family; and born at Bethelia, a town of Palestine. After being liberally educated, he studied the law at Berytus in Phœnicia; and then going to Constantinople, became a pleader at the bar. Afterwards he applied himself to the writing of ecclesiastical history; and first drew up a compendium of it in two books, from the ascension of Christ to the year 323; but this is lost. Then he continued his history in a more circumstantial and closer manner to the year 440; and this part is extant. He has many particulars relating to him in common with the ecclesiastical historian Socrates: he lived at the same time, was of the same profession, and undertook a work of the same nature, and comprised it within the same period: for his history ends, as it nearly begins, at the same point with that of Socrates. His style is more florid and elegant, says Jortin, in his "Ecclesiastical Remarks," vol. III. than that of Socrates; but he is by no means so judicious an author. Being of a family which had excessively admired the monks, and himself educated among them, he contracted a superstitious turn of mind, and great credulity for monkish miracles: he speaks of the benefit which himself had received from the intercession of Michael the archangel. He gives an high commendation of a monastic life, and enlarges very much upon the actions and manners of those recluses: and this forms the greater part of what he has added to the "History of Socrates," who, it is universally agreed, wrote first, and whom he every where visibly copies.

[1] Dodd's Ch. Hist.—Ath. Ox. vol. I. new edit.—Gent. Mag. vol. LXVIII. by Mr. Park.—Headley's and Ellis's Specimens.—Phillips's Theatrum.—Warton's Hist. of Poetry.—Fuller's Worthies.—Tanner.—Censura Literaria, vol. VI.

His history has been translated and published by Valesius, with Eusebius and the other ecclesiastical historians; and republished, with additional notes by Reading, at London, 1720, in 3 vols. folio.[1]

SPAGNOLETTO (JOSEPH *Ribera*), so named in Italy, and usually so called, was born in 1589, at Xativa, a city in Spain, about ten leagues from Valentia. Though his parents were not in circumstances to give him the education in painting which his early genius deserved, he contrived to travel into Italy, and there applied to his art under the greatest masters. He first resided at Parma, where he so completely studied the works of Correggio, as to be able to imitate his style and colouring with great success. He then removed to Rome, where he changed his manner altogether, and adopted Caravaggio as his model. Like that master, he painted with bold and broad lights and shadows, and gave so extraordinary a degree of force to his pictures, that the works of most other artists, when placed near them, appear comparatively tame and feeble. In his colouring he is esteemed equal to Caravaggio, and superior to him in correctness of design; yet inferior in sweetness and mellowness of touch. It is said, that a cardinal having become his patron at Rome, and given him apartments in his own palace, he became indolent, and unable to exert his talents; in order to do justice to which, he found it necessary to return to that poverty in which he was bred, and therefore voluntarily renounced this asylum, and fixed himself at Naples. Here his works being greatly admired, and his pencil being, after a time, constantly employed by the viceroy of Naples, and other potentates of Europe, he gradually rose to that affluence, the sudden acquisition of which, had produced so bad an effect. It was not so now; he continued to paint historical pictures, and sometimes portraits, which are dispersed throughout Europe; but he rarely worked for the churches or convents. His principal works are at Naples, and in the Escurial in Spain.

The genius of Spagnoletto naturally inclined him to subjects of horror, which, therefore, he selected from sacred and profane history; such as the martyrdoms of saints, the torments of Ixion and Prometheus, or Cato tearing out his own bowels. He also delighted in designing old men ema-

[1] Cave.—Dupin.

ciated by mortification, such as saints and hermits, his pictures on which subjects were much admired by the Spaniards and Neapolitans. "St. Jerome was one of his darling subjects; he painted, he etched him, in numerous repetitions, in whole lengths and half figures. He delighted in the representation of hermits, anchorets, prophets, apostles, perhaps less to impress the mind with gravity of character, and the venerable looks of age, than to strike the eye with the incidental deformities attendant on decrepitude, and the picturesque display of bone, vein, and tendons, athwart emaciated muscle. As in design he courted excrescence or meagreness, so in the choice of historic subjects he preferred to the terrors of ebullient passions, features of horror, cool assassination, and tortures methodized, the spasms of Ixion; and St. Bartholomew under the butcher's knife." An extraordinary story is related by Sandrart, of the effect of one of his pictures on the imagination of a pregnant woman, and on her child; but as the possibility of such effects is by no means ascertained, we shall not venture to relate it. The force of his colouring, the extraordinary relief of his figures, and the singular strength of his expression, certainly make his pictures likely to affect the mind as powerfully as those of any master who can be mentioned.[1]

SPAGNOLO. See MANTUAN.

SPALLANZANI (LAZARUS), a celebrated modern naturalist, was born at Scandiano, in Italy, Jan. 10, 1729, and studied polite literature under the Jesuits at Reggio de Modena, whence he removed to Bologna, where his relation Laura Bassi, a lady deservedly celebrated for her genius, eloquence, and knowledge of natural philosophy and mathematics, was at that time one of the most illustrious professors of Italy. Under this instructor, he improved his taste for philosophy, but bestowed at the same time much attention in the cultivation of his native language, and became a very accomplished Latin, Greek, and French scholar. His father had destined him for the law as a profession, but Vallisneri, the professor of natural history at Padua, was the means of diverting him from this pursuit, and he soon acquired such reputation, that in 1754, the university of Reggio chose him professor of logic, metaphysics, and Greek. This, however, was not his final desti-

[1] Argenville, vol. II.—Pilkington, by Fuseli.

nation, for, during the six years that he held this office, he devoted all his leisure hours to those physical researches which constituted the basis of his fame. Some new discoveries excited his passion for natural history, which was continually augmented by the success of his early efforts; and his observations upon the animalculæ in infusions attracted the attention of Haller and Bonnet, and various universities, Coimbra, Parma, and Cesena, tempted him with flattering offers, but he preferred an invitation to be professor at Modena, in 1760, where about five years afterwards he published a pamphlet, in which he proved by many ingenious experiments the animality of microscopical animalcula; and in the same year a truly original dissertation "De lapidibus ab aqua resilientibus." Here he demonstrates, by the most strking experiments, contrary to the received opinion, that the phenomenon which is called by children "ducks and drakes," is not produced by the elasticity of the water, but by the change of direction which the stone undergoes in its motion after having struck upon the water when it ascends the inflection of the cavity indented by the shock.

In 1768 he published his "Prospectus on the reproduction of animals," which explains the method that ought to be followed in this dark research, and contains many unexpected facts; particularly the existence of tadpoles, prior to the period of fecundation in many species of toads and frogs: the regeneration of the head in decapitated bodies of snails, which he had already communicated to Bonnet in 1766. This he finally demonstrated some time afterwards in a work entitled "Memorie della Societa Italiana." The physiology of Haller, which Spallanzani studied, fixed his attention upon the circulation of the blood, in which he discovered many remarkable phenomena, and published some tracts on the subject containing a series of curious observations and experiments.

When the university of Padua was re-established upon a more extensive plan, the empress Maria-Theresa, invited Spallanzani to fill the chair of professor of natural history; and in commencing his duties, he selected Bonnet's "Contemplation de la Nature" as his text-book, supplying its deficiencies, and illustrating Bonnet's theory by his own experiments. He likewise published an Italian translation of it, enriched with notes and a preface, 1769 and 1770, in 2 vols. His study and admiration of Bonnet's works led

him particularly to researches on the generation of organic bodies, a subject which for a considerable time engrossed his whole attention. In 1776 he published the first two volumes of his "Opusculi di Fisica Animale e Vegetabile," which consist of illustrations of a part of the microscopical observations which had already appeared. In the mean time, having been placed at the head of the university's cabinet of natural history, then in a very low state, he greatly enriched it, in the course of his repeated travels by land and sea, in Europe and Asia, some of which he afterwards published. In 1780 appeared his two new volumes of a "Dissertation on the physiology of animals and vegetables." The first contains some experiments made by him on digestion, the result of which is a confirmation of the agency of the gastric fluid in man and other animals, and the second treats of the generation of animals and plants. In 1791, he published a letter addressed to professor Fortis, upon the Pennet hydroscope; he there relates the experiments which he had directed to be made for ascertaining the degree of confidence which might be allowed to the singular talents of this man; but he ingenuously confesses, that he is not decided upon the reality of the phenomenon. Spallanzani, however, in 1792-3, made a discovery of this kind, by which we learn that the bats, if blinded, act in every respect with the same precision as those which have their eyes; that they in the same manner avoid the most trifling obstacles, and that they know where to fix themselves on ceasing their flight. These extraordinary experiments were confirmed by several natural philosophers, and gave occasion to suspect a new sense in these birds, because Spallanzani thought he had evinced that the other senses could not supply the deficiency of that sight, which he had deprived them of.

These numerous works did not, however, contain all the series of Spallanzani's labours. He had been occupied a considerable time upon the phenomena of respiration; their resemblances and differences in a great number of species of animals; and he was busily employed in reducing to order his researches upon this subject. He left a large collection of experiments, and new observations upon animal reproductions, upon sponges, the nature of which he determines, and upon many interesting phenomena, which he knew how to draw out of obscurity. He had almost finished his voyage to Constantinople, and had amassed considerable materials for a history of the sea.

France, Germany, and England, were all eager to avail themselves of his works by means of translations. He was admitted into the academies and learned societies of London, Stockholm, Gottingen, Holland, Lyons, Bologna, Turin, Padua, Mantua, and Geneva. He was a correspondent of the academy of sciences of Paris and of Montpelier: and received from the great Frederick himself the diploma of member of the academy of Berlin, holding even often a direct correspondence with him. This eminent philosopher died Feb. 17, 1798, not less admired for his private very amiable character, than for the extensive reputation which his lectures, his experiments, and his publications had established. Highly, however, as his experiments have been commended, we must enter our protest against the cruelty with which they were mostly accompanied, and cannot think that the value of the object to be attained, or indeed any object, can justify the destruction of so many living creatures by the most painful and lingering torments.[1]

SPANHEIM (FREDERIC), professor of divinity at Leyden, was born at Amberg in the Upper Palatinate, Jan. 1, 1600, of a good family. His father Wigand Spanheim, doctor of divinity, was a very learned man, and ecclesiastical counsellor to the elector-palatine; he died in 1620, holding in his hand a letter from his son, which had made him weep for joy. Frederic was educated with great care under the inspection of this affectionate parent; and, having studied in the college of Amberg till 1613, was sent the next year to the university of Heidelberg, which was then in a very flourishing condition. He there made such progress both in languages and philosophy, as to justify the most sanguine hopes of his future success. After paying a visit to his father in 1619, he went to Geneva to study divinity. In 1621, after his father's death, he went into Dauphiné, and lived three years with the governor of Ambrun, as tutor in his family. He then returned to Geneva, and went afterwards to Paris, where he met with a kind relation, Samuel Durant, who was minister of Charenton, and dissuaded Spanheim from accepting the professorship of philosophy at Lausanne, which the magistrates of Berne then offered him.

[1] Life by Tourdes, prefixed to his "Experiments on the Circulation of the Blood," translated by Dr. Hall, Lond. 1801, 8vo.—Eloge by Senebier, prefixed to his "Memoir on Respiration," 1804, 8vo.

In April 1625, he paid a visit of four months to England, and was at Oxford; but the plague having broke out there, he returned to Paris, and was present at the death of his relation Durant, who, having a great kindness for him, left him his whole library. He had learned Latin and Greek in his own country, French at Geneva, English at Oxford; and the time which he now spent at Paris, was employed in acquiring the oriental tongues. In 1627, he disputed at Geneva for a professorship of philosophy, and was successful; and about the same time married a lady, originally of Poitou, who reckoned among her ancestors the famous Budæus. He was admitted a minister some time after; and, in 1631, succeeded to the chair of divinity, which Turretin had left vacant. He acquitted himself of his functions with such ability, as to receive the most liberal offers from several universities: but that of Leyden prevailed, after the utmost endeavours had been used to keep him at Geneva. He left Geneva in 1642; and taking a doctor of divinity's degree at Basil, that he might conform to the custom of the country to which he was going, he arrived at Leyden in October that year. He not only supported, but even increased the reputation he had brought with him; but he lived to enjoy it only a short time, dying April 30, 1649. His great labours shortened his days*. His academical lectures and disputations, his preaching (for he was minister of the Walloon church at Leyden), the books he wrote, and many domestic cares, did not hinder him from keeping up a great literary correspondence. Besides this, he was obliged to pay many visits; he visited the queen of Bohemia, and the prince of Orange; and was in great esteem at those two courts. Queen Christina did him the honour to write to him, assuring him of her esteem, and of the pleasure she took in reading his works. It was at her request that he wrote some memoirs of Louisa Juliana, electress palatine. He was also the author of some other historical as well as theological works; the principal

* Sorbiere in one of his letters says, that Spanheim "used to read public lectures on divinity four times a week, and other private lectures at home on different subjects to his scholars; he heard the sermons of the probationers, he preached in two languages, in his own (German) and in ours (French); he visited the sick; he wrote an infinite number of letters; he composed at the same time two or three books on quite different subjects; he was every Wednesday present at his Highness's council, which obliged him to go to the Hague; he was rector of the university; and among all these occupations, it was he who kept the account of all the money that was received or spent in his house, which was full of boarders."

of which are his "Dubia evangelica discussa et vindicata," Genev. 1634, 4to, but afterwards thrice printed in 2 vols. 4to, with large additions; "Exercitationes de Gratia universali," Leyden, 1646, 8vo. This involved him in a controversy with Amyraut; and "Epistolæ ad Davidem Buchananum super controversiis quibusdam, quæ in ecclesiis Anglicanis agitantur," ibid. 1645, 8vo. Some other of his works were published with those of his son, and his funeral oration on Henry prince of Orange, pronounced at Leyden in 1647 may be seen in Bates's "Vitæ selectorum aliquot virorum." He was a correspondent of, and highly esteemed by archbishop Usher.[1]

SPANHEIM (EZEKIEL), a very learned writer, as well as excellent statesman, the eldest son of the preceding, was born at Geneva in 1629. He distinguished himself so much in his earliest youth by his progress in literature, that, on a visit to Leyden with his father in 1642, he gained immediately the friendship of Daniel Heinsius and Salmasius, and preserved it with both, notwithstanding the mutual animosity of these two celebrated scholars. Like his father he was not satisfied with making himself master of Greek and Latin, but also applied himself with great vigour to the oriental languages. Ludovicus Capellus had published, at Amsterdam, in 1645, a dissertation upon the ancient Hebrew letters against John Buxtorf; in which he maintains, that the true characters of the ancient Hebrews were preserved among the Samaritans, and lost among the Jews. Spanheim undertook to refute Capellus in certain theses, which he maintained and published at sixteen years of age; but which afterwards, out of his great candour and modesty, he called "unripe fruit;" and frankly owned, that Bochart, to whom he had sent them, had declared himself for Capellus against Buxtorf.

In 1649, he lost his father; and soon after returned to Geneva, where he was honoured with the title of professor of eloquence, but never performed the functions of that place. When his reputation extended into foreign countries, Charles Louis, elector-palatine, sent for him to his court, to be tutor to his only son: which employment he not only discharged with great success, but with much prudence and address, contrived to preserve the good opinion of the elector and electress, who did not live on terms of

[1] Niceron, vol. XXIX.—Gen. Dict.—Freheri Theatrum.

mutual regard and affection. While here he employed his leisure hours in perfecting his knowledge of the Greek and Roman learning; and also studied the history of the later ages, and examined all those books and records which relate to the constitution of the empire, and contribute to explain and illustrate the public law of Germany. The first produce of this department of science was a French tract, published in 1657; in which he asserted the right of the elector-palatine to the post of vicar of the empire, in opposition to the claims of the duke of Bavaria. Skill and acuteness in disputes of this kind have always been a sure foundation for preferment in the courts of Germany; and there is no doubt, that it opened Spanheim's way to those great and various employments in which he was afterwards engaged.

In 1660, he published at Heidelberg a French translation of the emperor Julian's "Cæsars," with notes and illustrations from medals and other monuments of antiquity. He had always an extraordinary turn for antiquities and medals; but had not yet seen Italy, where the study of them was much cultivated, and therefore was highly gratified in receiving a commission from the elector, to go to Rome, in order to watch the intrigues of the catholic electors at that court. On his arrival he gained the esteem of that general patroness queen Christina, at whose palace was held an assembly of learned men every week; and in 1664, he complimented her with the dedication of his "Dissertationes de præstantia & usu numismatum antiquorum," printed at Rome, in 4to. The same year he took a journey to Naples, Sicily, and Malta, and then returned to Rome, where he found the princess Sophia, mother of George I. of England. That princess, being highly pleased to meet with one whom she had already known as a man of learning, and corresponded with upon subjects of politics and literature, was desirous of enjoying his conversation at leisure, and, therefore, with the leave of the elector her brother, carried him with her into Germany.

Upon his return to Heidelberg in April 1665, he was received by the elector his master with every proof of esteem; and was afterwards employed by him in various negociations at foreign courts. The same year, he went to that of Lorrain; the year following, to that of the elector of Mentz; then to France; afterwards, in 1668, to the congress of Breda; and then to France again. He then returned to Heidelberg, whence, after being for some time confined

by a dangerous illness, he was sent by his master first to Holland, and then to England. In 1679, the elector of Brandenburg, having recalled his envoy at the court of England, gave his employment to Spanheim, with the consent of the elector-palatine; and, though he was charged at the same time with the affairs of these two princes, yet he acquitted himself so well, that the elector of Brandenburg desired to have his exclusive services, to which the elector-palatine at last consented. In 1680, he went to France, by order of his new master, with the title of envoy extraordinary; and, during nine years' residence at Paris, never left that city but twice. In 1684, he went to Berlin, to receive the post of minister of state; and the year after to England, to compliment James II. upon his accession to the throne. Upon the revocation of the edict of Nantes, he rendered important services to many of the reformed, who found a place of refuge in his house, when they durst not appear abroad, for fear of their persecutors. Though he performed his master's business at the French court with the greatest ability and exactness, yet he led a life of much study, wrote various works, and maintained a correspondence with the learned all over Europe, with the utmost punctuality.

After this long embassy, he spent some years at Berlin, in retirement and among books; but, after the peace of Ryswick, was again obliged to quit his study, and was sent on an embassy to France, where he continued from 1697 to 1702. The elector of Brandenburg, having during that interval assumed the title of King of Prussia, conferred on him the title and dignity of baron. In 1702, he quitted France, and went ambassador to England; where he spent the remainder of his days, dividing his time between business and study. He died Oct. 28, 1710, aged eighty-one, and was buried in Westminster-abbey. He left one daughter, who married in England the marquis de Montandre. It is surprising, that Spanheim, who seems to have been moving from one European court to another all his life, and to have been continually engaged in negotiations and state-affairs, which he always discharged with the utmost exactness, could find time to compose so many works of learning and labour, which could only be written in his study and among his books. It was said of him, that he negotiated and did business like a man who had nothing else in his thoughts, and that he wrote like a man who had spent his whole time by himself. He never appeared the

man of letters but when it was proper to do so; yet he conversed no more frequently with the unlearned than was necessary for his business.

Some of his writings have been mentioned already. His Latin work "upon the use and excellence of ancient Medals," is his capital performance; it was published at Rome in 1664, as has been observed; at Paris in 1671, much enlarged; and after that with so many additions, as extended it to two large volumes in folio, the first printed at London in 1706, the second at Amsterdam in 1717. This work is justly esteemed a treasure of erudition. Two pieces of Spanheim are inserted in Grævius's collection of Roman antiquities; one in the fifth volume, "De nummo Smyrnæorum, seu de Vestâ et Prytanibus Græcorum, diatriba;" the other in the eleventh volume, entitled, "Orbis Romanus, seu ad Constitutionem. Antonini Imperatoris, de qua Ulpianus, Leg. xvii. Dig. de Statu Hominum, Exercitationes duæ." This was also printed at London, with additions, in 1704, 4to. At Leipsic, 1696, folio, came out "Juliani Imperatoris Opera, Græcè et Latinè, cum variorum notis: recensente Ez. Spanheim, qui observationes adjecit." But there is nothing of Spanheim in this edition, except the preface, and very ample remarks upon the first oration of Julian; he not having leisure and opportunity to proceed further. Notes of his upon Callimachus are inserted in Grævius's edition of that author, at Utrecht, 1697; and also upon the three first comedies of Aristophanes in Kuster's edition, 1709.[1]

SPANHEIM (FREDERIC), brother of Ezekiel Spanheim, and also a man of great learning, was born at Geneva in 1632, and, at ten years of age, carried by his father to Leyden. He studied philosophy under Hereboord, and was admitted doctor July 12, 1651. He had lost his father two years before; and, as he had been designed for the ministry, he applied himself vigorously to the study of divinity and the languages. Boxhorn was his master in Greek and Latin; and Golius in Arabic. He was a candidate for the ministry in 1652, and soon after preached in several parts of Zealand. He discharged the functions of a minister at Utrecht for one year with a reputation that raised some jealousy in the mind of Alexander Morus, whose name was then famous in the United Provinces. He received soon after an invi-

[1] Niceron, vol. II.—Biog. Brit. Supplement.—Gen. Dict.

tation from Charles Louis elector-palatine, who had resolved to re-establish his university at Heidelberg, and gave him the professorship of divinity, though he was then but twenty-three. Before he went to take possession of that post, he was admitted doctor of divinity at Leyden in 1655. He gained great reputation at Heidelberg; and the elector palatine always shewed him the highest marks of his esteem and confidence; but these favours did not prevent him from opposing the elector with great freedom, when he attempted to divorce himself from the princess his wife, in order to marry another. His merit procured him, during the time he lived in the palatinate, several invitations from other universities; but he only accepted that from Leyden, where he was admitted professor of divinity and sacred history, with general applause, in 1670. Here his reputation was raised to the greatest height. He was four times rector of the university of Leyden, and had also the post of librarian. Many years before his death, he was excused from reading public lectures, that he might have the more leisure to apply himself to several works which he published. In 1695, he was attacked by a palsy, which affected half his body: of which, however, he afterwards appeared to be tolerably well recovered. He did not indeed enjoy a perfect state of health from that time; and not being able to restrain himself from his studies and labours, which was absolutely necessary, he relapsed, and died May 18, 1701. He was thrice married, and had several children; but only one, whose name was Frederic, survived him.

His writings are extremely numerous. They were printed at Leyden, in 3 vols. folio; the first in 1701, and the two last in 1703. They are chiefly, if not altogether, upon subjects of theology. Among them is a treatise, entitled "Judicium expetitum super dissidio Anglicano, et capitibus, quæ ad unionem seu comprehensionem faciunt." This he had originally sent in 1690 to queen Mary, who submitted it to Dr. Tillotson, who acknowledged its merit in a polite letter to the author, stating the difficulties that prevented that union between the church and the dissenters which the learned professor wished. [1]

SPARK (THOMAS), editor of Lactantius, &c. the son of Archibald Spark, minister of Northop in Flintshire, was born in 1655, and was educated at Westminster-school,

[1] Niceron, vol. XXIX.—Gen. Dict.—Funeral Oration by Triglandius, in his Works.

whence he was elected to Christ Church, Oxford, in 1672. After taking his degrees in arts, and being ordained, he was appointed chaplain to sir George Jeffries, who promoted him when he became chancellor, to what benefices, or at what times, Wood has not discovered; but at his death, which took place at Bath, Sept. 7, 1692, he was rector of Ewehurst in Surrey, to which he had been instituted in 1687, and of Norton, or Hogsnorton, near Bosworth, in Leicestershire, a prebendary of Lichfield and of Rochester; and D. D. Wood says, he "left behind him the character of a learned man, but confident and forward without measure; and by his excesses, and too much agitation in obtaining spiritualities, he brought himself into an ill disposition of body, which, contrary to his expectation, brought him, in the prime of his years, to his grave." He published a good edition of "Lactantii Firmiani opera quæ extant, ad fidem MSS. recognita, et commentariis illustrata," Oxon. 1684, 8vo; and "Notæ in libros sex novæ historiæ Zozimi comitis," ibid. 1679, 8vo; dedicated to his old master Dr. Busby, and translated into English in 1684, by another hand.[1]

SPARKE (THOMAS), a puritan divine of considerable note, was born at South-Somercote in Lincolnshire in 1548. Of his early education we have no account until he became a fellow of Magdalen college, Oxford, in 1570, in which year he was admitted bachelor of arts. Soon after he was presented, by Arthur lord Grey, to the parsonage of Bletchley in Buckinghamshire, where he was held in great esteem for his piety. He was also chaplain to Cooper, bishop of Lincoln, who, in 1575, bestowed on him the archdeaconry of Stow. In 1581 he proceeded in his divinity degrees, being then, Wood says, in great esteem for his learning. In 1582, finding that he could not attend to his archdeaconry, from its distance from his cure, he resigned it, and retained Bletchley only; but in Sept. 1582 he was installed into the prebend of Sutton in Marisco in the church of Lincoln. In 1603 he was called to the conference at Hampton-court, as one of the representatives of the puritans, as he had been one of their champions in 1584 at the dispute at Lambeth; but the issue of the Hampton-court conference was, that he inclined to conformity, and afterwards expressed his sentiments in

[1] Ath. Ox. vol. II.

"A brotherly persuasion to unity and uniformity in judgment and practice, touching the received and present ecclesiastical government, and the authorized rites and ceremonies of the church of England," Lond. 1607, 4to. This brought on a controversy, his book being answered by two anonymous writers. During queen Elizabeth's reign he had written on the subject of the succession to the crown, the title of which we are not told. This brought him into some trouble, but in a conversation with king James he so satisfied him that his majesty ever after countenanced him. He died at Bletchley Oct. 8, 1616, and was buried in the chancel of that church, with a long epitaph on a plate of brass.

Wood says, he "was a learned man, a solid divine, well read in the fathers, and so much esteemed for his profoundness, gravity, and exemplary life and conversation, that the sages of the university thought it fit, after his death, to have his picture painted on the wall in the school-gallery among the English divines of note there." His works, besides what we have mentioned, were, "A comfortable treatise for a troubled conscience," Lond. 1680, 8vo. 2. "Brief Catechism," printed with the former, and a treatise on catechising, Oxon. 1588, 4to. 3. "Answer to Mr. Joh. de Albine's notable discourse against heresies," ibid. 1591, 4to, 4. "The Highway to Heaven, &c. against Bellarmine and others, in a treatise on the 37, 38, and 39 verses of the 7 John," Lond. 1597, 8vo; also a funeral sermon on the earl of Bedford, and another on lord Grey. Dr. Sparke left three learned sons, THOMAS, fellow of New-college, Oxford, ANDREW of Peterhouse in Cambridge, and WILLIAM of Magdalen-college, Oxford, who succeeded his father in the living of Bletchley. He wrote "Vis naturæ, et Virtus Vitæ explicata, ad universum doctrinæ ordinem constituendum," Lond. 1612, 8vo; and "The Mystery of Godliness," Oxon. 1628, 4to. He was living at Bletchley in 1630.[1]

SPARROW (ANTHONY), a learned prelate, successively bishop of Exeter and Norwich, was born at Depden in Suffolk, and was educated in Queen's college, Cambridge, of which he became scholar and fellow, but was ejected in 1643, with the rest of the society, for their loyalty and refusing the covenant. Soon afterwards he accepted the

[1] Ath. Ox. vol. I.—Willis's Cathedrals.—Neal's Hist. of the Puritans.

rectory of Hawkedon in Suffolk, but before he had held it above five weeks, was again ejected for reading the Common Prayer. After the restoration he returned to his living, was elected one of the preachers at St. Edmund's Bury, and was made archdeacon of Sudbury, and a prebendary of Ely. About 1577 he was elected master of Queen's college, where he had been educated, and resigned his charge at St. Edmund's Bury, and the rectory of Hawkedon, on which he had bestowed in repairs 200*l*. On Nov. 3, 1667, he was consecrated bishop of Exeter, and on the death of Dr. Reynolds in 1678 was translated to Norwich, where he died in May 1685. He is well known by a very useful book, and if we mistake not, the first of its kind, entitled the "Rationale of the Book of Common-prayer of the Church of England," Lond. 1657, 12mo, often reprinted. The best edition is that of 1722, 8vo, with Downes's Lives of the Compilers of the Liturgy, and bishop Sparrow's sermon on "Confession of Sins and Absolution." Bishop Sparrow also published another useful "Collection of Articles, Injunctions, Canons, Orders, Ordinances, &c." 1671, 4to.[1]

SPARTIANUS. See LAMPRIDIUS.

SPEED (JOHN), a well-known English historian, was born at Farington in Cheshire, about 1555, and brought up to the business of a taylor, and became a freeman of the company of Merchant-taylors in the city of London. He had probably shewn some taste for literature, as sir Fulk Grevile, a patron of learning, took him from his shopboard, and supported him in his study of English history and antiquities. By such encouragement he published, in 1606, his "Theatre of Great-Britain;" which was afterwards reprinted, particularly in 1650, under this title: "The Theatre of the Empire of Great Britaine, presenting an exact geography of the kingdomes of England, Scotland, Ireland, and the isles adjoyning. With the shires, hundreds, cities, and shire-townes within the kingdome of England, divided and described by John Speed," folio. Nicolson observes, that these maps "are extremely good; and make a noble apparatus, as they were designed, to his history: but his descriptions of the several counties are mostly short abstracts of what Camden had said before him." In 1614 he published, in folio, "The History of

[1] Ath. Ox. vol. II. art. Edward Reynolds.—Willis's Cathedrals.

Great Britain under the conquests of the Romans, Saxons, Danes, and Normans; their originals, manners, warres, coines, and seales, with the successions, lives, actes, and issues of the English monarchs, from Julius Cæsar to our most gracious, sovereigne king James;" dedicated to James I.* He borrowed many of his materials from Camden; and was supplied with many by sir Robert Cotton, sir Henry Spelman, and other antiquaries, with whom he was well acquainted. There are prefixed to it commendatory poems in Latin, French, and English, by sir Henry Spelman and others; and many writers have spoken of it in terms of high commendation. Speed was not only an historian, but also a divine; for, in 1616, he published a work in 8vo, called "The Cloud of Witnesses, or the Genealogies of Scripture, confirming the truth of holy history and humanity of Christ." This was prefixed to the new translation of the Bible in 1611, and printed for many years in the subsequent editions, particularly of the folio and quarto sizes, and king James I. gave him a patent for securing the property of it to him and his heirs.

He died July 28, 1629, and was buried in the church of St. Giles, Cripplegate, London, where a monument was erected to his memory. By his wife Susanna, with whom he lived fifty-seven years, and who died almost a year before him, he had twelve sons, and six daughters. One of his sons, named JOHN, was an eminent physician; of whom we shall give some account. As to Speed himself, "he must be acknowledged," says Nicolson, "to have had a head the best disposed towards history of any of our writers; and would certainly have outdone himself, as far as he has gone beyond the rest of his profession, if the advantages of his education had been answerable to those of his natural genius. But what could be expected from a taylor? However, we may boldly say, that his chronicle

* Extract of a Letter from Rev. Phil. Morant to Dr. Ducarel, Dec. 25, 1754: "I have seen the first edition of Speed's Hist. which was in 1614. 'Tis much preferable to all the subsequent ones, being in a larger folio, and on atlas paper, and the cuts are sharper and clearer. That which I have seen was in a distinct volume; but by the Contents in the beginning, it appears, that the chorographical part was designed to be at the head, comprehending folios 145, and being divided into four books; for the historical part begins with book the fifth, and fol. 155. But then the chorographical part could not be so large as it is in the present form; the late editions making up a thicker volume than of 145 folios. I will examine.

"It was a wonderful work, considering who was the author; but he had the assistance of the immortal sir Robert Cotton, Dr. Barkham, &c."

is the largest and best we have hitherto extant." In another place, "John Speed was a person of extraordinary industry and attainments in the study of antiquities; and seems not altogether unworthy the name of 'summus & eruditus antiquarius,' given him by Sheringham, who was certainly so himself."

His son JOHN SPEED was born at London in 1595, and educated at Merchant-taylors' school, whence he was elected a scholar of St. John's-college in Oxford, in 1612, of which he afterwards became a fellow, and took the degree of master of arts, and bachelor and doctor of physic. He wrote "Σκελετὸς *utriusque sexus* τολωκεντὸς," a manuscript in Latin, dedicated to archbishop Laud, and preserved in the library of St. John-college. This piece relates to two skeletons, one of a man, another of a woman, made by Dr. Speed, and given by him to that library. He wrote likewise "Stonehenge, a Pastoral," acted before Dr. Rich. Baylie, and the president and fellows of St. John's-college in 1635. It is extant in manuscript. He died in May 1640, and was buried in the chapel of that college. He married a daughter of Bartholomew Warner, M. D. and had by her two sons One of them, SAMUEL, was a student of Christ-church in Oxford, and was installed canon of that church May the 6th, 1674, and died at Godalmin in Surrey, of which he was vicar, January the 22d, 1681. The other, JOHN, was born at Oxford, and elected scholar of St. John's-college there about 1643, but ejected thence by the parliament-visitors in 1648, he being then bachelor of arts and fellow. At the restoration he was restored to his fellowship, and in 1666 took the degree of physic, and afterwards quitting his fellowship, he practised that faculty at Southampton, where he was living in 1694. He wrote "Batt upon Batt; a Poem upon the parts, patience, and pains of Bartholomew Kempster, clerk, poet, and cutler of Holy-rood parish in Southampton;" and also "The Vision, wherein is described Batt's person and ingenuity; with an account of the ancient and present state and glory of Southampton." Both these pieces were printed at London in two sheets in fol. and afterwards in 4to. The countess de Viri, wife of a late Sardinian ambassador, was lineally descended from our historian. Such was the friendship between lord Cobham and colonel Speed, her father, that upon his decease, he esteemed her as his own child, brought her up in his family, and treated her with paternal

care and tenderness. Her extraordinary merit recommended her to the viscountess Cobham, who left her the bulk of her fortune. This lady, who was eminent for her wit and accomplishments, is celebrated by Gray in his "Long Story," which indeed was written in consequence of a visit from her.[1]

SPELMAN (SIR HENRY), an eminent English antiquary, was descended from an ancient family of his name, which flourished in the time of Henry III. at Bekington in Hampshire, and in the fifteenth century was settled in Norfolk, where our author's great-grandfather was possessed of a considerable estate. This great-grandfather married the heiress of the Narborough family, by whom he had a son who became sir John Spelman, knt. of Narborough, and our author's father, Henry, was the fourth son of sir John, and lived at Congham near Lynn-regis in Norfolk. He married Frances, daughter of William Sanders of Ewell in Surrey, by whom he had our author, his eldest son, who was born in 1562, and educated at the school of Walsingham in the neighbourhood. In his fourteenth year, when according to his own modest account he was scarcely ripe for academical studies, he was entered of Trinity-college, Cambridge. Here he applied with great diligence for two years and a half, but upon the death of his father, he was obliged to return home, and assist his mother, in managing the affairs of the family.

After remaining at Congham about a year, he was admitted of Lincoln's-inn, with a view to the law as a profession. This, however, he appears to have studied rather in a general way, as far as respected the laws, customs, and constitution of his country, and at the same time cultivated polite literature and antiquities. When almost of age, he returned to Norfolk, and married Eleanor, the daughter of John Le Strange, a gentleman of an ancient family in the same county. He now employed himself in rural and domestic affairs, studying also, at intervals, the constitution and antiquities of his country; and having some property, either paternal or acquired by his marriage, he was enabled to add to it by certain purchases, particularly of the lease of Blackburgh and Wrongey abbies in Norfolk. Besides a family of his own, he had the guar-

[1] Biog. Brit.—Ath. Ox. vols. I. and II.—Granger.—Fuller's Worthies.—Gough's Topography.

dianship of sir Hamon Le Strange, his brother-in-law, and during his minority, resided at Hunstanton, the seat of sir Hamon. The first fruit of his studies, said to have been begun when very young, was a Latin treatise on coats of arms, entitled "Aspilogia," in which he displays a considerable fund of curious information; and he frequently employed himself in making transcripts of several foundation-charters of the monasteries of Norfolk and Suffolk. Having been admitted a member of the original society of antiquaries, he became acquainted with those celebrated lovers of that science, Camden, sir Robert Cotton, and others, whose conversation improved his knowledge, and decided his taste for pursuits similar to what had engaged their attention. In 1594 he is thought to have written "A Discourse concerning the Coin of this kingdom," chiefly with a view to prove the immense treasures which had been drawn from England, in consequence of the usurpations of the pope.

In 1604 he served as high sheriff of Norfolk, of which county he furnished Speed with a description, and being now distinguished for his abilities, he was sent by king James three several times into Ireland as one of the commissioners for determining the unsettled titles to lands and manors in that country; and at home was appointed one of the commissioners to inquire into the oppression of exacted fees in all the courts and offices of England, as well ecclesiastical as civil; which bishop Hacket calls "a noble examination and full of justice." This gave rise to his learned treatise "De Sepultura," or of "Burial Fees," in which he proved the existence of very exorbitant exactions. These employments, however, having tended to the injury of his fortune, the government was so sensible of his services, that a present of 300*l.* was made him, not as a full recompence" (for so it is expressed in the king's writ), but only "as an occasional remembrance," till something more equal to his merit could be done for him. He was also knighted by James I. who had a particular esteem for him; as well on account of his known capacity for business, as his extensive learning, especially in the laws and antiquities of our nation, which were the constant subjects of his researches. With a view to pursue those researches with more advantage than was possible in a country residence, he determined to remove to London. Accordingly in 1612, he sold his stock upon the farms, let out his

estate to tenants, and removed with his family to the metropolis, where he had a house in Barbican.

While here employed in investigating "the grounds of the law from original records," which engaged him in a perusal of the fathers, councils, and ancient historians, he was for some time diverted from this pursuit by a conversation with his uncle, Mr. Francis Sanders, who complained to him of the many crosses and disappointments he had met with in a building he had then in hand upon the glebe of his appropriated parsonage at Congham. Sir Henry, who had a profound veneration for church-property, told his uncle that this was a judgment upon him for defrauding the church, and that it was utterly unlawful to keep appropriated parsonages in lay hands; and finding him somewhat impressed with what he had said, he expatiated more fully on the subject in a written paper, which, owing to Mr. Sanders's death, never reached him. It was, however, published under the title "De non temerandis Ecclesiis," or, "Churches not to be violated." He reprinted it in 1615, 8vo, and about the same time a defence of it against an anonymous writer, with a Latin epistle to Mr. Richard Carew, who had made some objections to his treatise. The effect of sir Henry's arguments was very extraordinary; for several persons actually parted with their impropriations. That he was sincere himself is sufficiently obvious, for being possessed of the impropriation of Middleton in Norfolk, he disposed of it for the augmentation of the vicarage, and also some additions to Congham which lies near it. It is said likewise that during the whole of his life, almost at every law-term in London, he was consulted by various lay-impropriators as to the mode by which they might restore their unlawful possessions of this kind; and some are reported to have thanked him for his book, declaring that they would never purchase any appropriate parsonages to augment their estates.

The meetings of the society of antiquaries which had been discontinued for twenty years, were revived, in 1614, by sir Henry Spelman and others, who now drew up his "Discourse concerning the original of the four Law Terms of the year," in which the laws of the Jews, Grecians, Romans, Saxons, and Normans, relating to this subject are fully explained. This treatise does not appear to have been published until 1684, 12mo, and then from a very incorrect copy, yet was printed from the same in Hearne's

"Curious Discourses," along with others on the same subject, by Mr. Joseph Holland and Mr. Thomas Thynn. In 1621, an apology for archbishop Abbot, respecting the death of a park-keeper, (see ABBOT) was answered by sir Henry, who endeavours to prove, not only that the archbishop was guilty of an irregularity by that act, but also intimates that he could not be effectually reinstated without some extraordinary form of new consecration. He even goes so far as to assert that by the canons hunting is unlawful in a clergyman; and he also advances many other positions to which no very cordial assent will now perhaps be given.

In the course of those antiquarian studies which respect the origin and foundation of our laws, he frequently found himself impeded by obsolete words. These he began to collect by degrees, with references to the places where they occur, and by comparing these places was enabled to form at least some very probable conjectures as to the meaning of them. This labour he soon experienced must be assisted by a knowledge of the Saxon, which at that time was very rare, and his helps consequently were few, yet by dint of industry he acquired a very considerable knowledge of this language, and before 1626 had, in a great measure, prepared his "Glossary" for the press, and because he would not depend upon his own judgment, he printed one or two sheets by way of specimen, for the perusal of his friends. These were so satisfied, that he received ample encouragement from the most learned persons of that age: at home, from Usher, Williams, then lord keeper, Selden, and sir Robert Cotton; abroad, from Rigaltius, Salmasius, Peiresc, and others; as also from Bignonius, Meursius, and Lindenbrokius, whose assistance he very gratefully acknowledges. Upon this, he published it as far as to the end of the letter L. Why he went no farther, is variously explained. Some have fancied, that he stopped at the letter M, because he expressed certain sentiments, under the heads "Magna charta," and "Maximum consilium," which his friends were afraid might give offence; "that not being a season," says bishop Gibson, "to speak freely, either of the prerogative of the king, or the liberty of the subject, both which upon many occasions would have fallen in his way*." The author has told us, in an advertisement be-

* Aubrey says that archbishop Laud, who notwithstanding had a great esteem for sir Henry, "hindered the printing of the second part of his Glossary,

fore the book, that he chose to entitle his work, "Archæologus," rather than "Glossarium," as we commonly call it: for a glossary, strictly speaking, is no more than a bare explication of words; whereas this treats more especially of things, and contains entire discourses and dissertations upon several heads. For this reason, it was thought worthy not only to be consulted upon occasion, like common lexicons or dictionaries; but it ought to be carefully perused and studied, as the greatest treasure extant of the ancient customs and constitutions of England.

About the time that he disposed of the unsold copies of his "Glossary," sir William Dugdale acquainted sir Henry Spelman, that many learned men were desirous to see the second part published, and requested of him to gratify the world with the work entire. Upon this, he shewed sir William the second part, and also the improvements which he had made in the first; but told him, at the same time, the discouragement he had met with in publishing the first part. Upon his death, all his papers came into the hands of sir John Spelman, his eldest son; a gentleman, who had abilities sufficient to complete what his father had begun, if death had not prevented him. After the restoration of Charles II. archbishop Sheldon and chancellor Hyde inquired of sir William Dugdale, what became of the second part, and whether it was ever finished; and, upon his answering in the affirmative, expressed a desire that it might be printed. Accordingly it was published by sir William in 1664; but, as Gibson says, "the latter part in comparison of the other is jejune and scanty; and every one must see, that it is little more than a collection, out of which he intended to compose such discourses, as he has all along given us in the first part, under the words of the greatest import and usefulness." It was surmised, for it never was proved, that because sir William Dugdale had the publishing of the second part, he inserted many things of his own,

which began at M, where there were three M's that scandalized the archbishop—Magna Charta: Magnum Concilium Regis; and" *(hiatus in MS.)* This seems to confirm what bishop Gibson says, but another reason for discontinuing the work might be the want of public taste. He offered the work to Bill, the king's printer, for the small sum of five pounds for copy-right, and that to be paid in books, yet Bill refused it, and this first part was therefore printed at sir Henry's expence. Bill, however, was not much to blame, considering the matter as a commercial speculation, for at the end of eleven years the greatest part of the impression remained unsold; but at that time, in 1637, two booksellers, Stephens and Meredith, ventured to bargain with him for the unsold copies.

which were not in sir Henry Spelman's copy; and particularly some passages, which tend to the enlargement of the prerogative, in opposition to the liberties of the subject. This is noticed by Mr. Atwood, in his "Jus Anglorum ab antiquo;" and the authenticity of it is vindicated, and some curious particulars are related concerning it, by Dr. Brady, in his "Animadversions on Jani Anglorum facies nova." Bishop Gibson also assures us, that the very copy from which it was printed, is in the Bodleian library in sir Henry's own hand, and exactly agrees with the printed book; and particularly under the word "Parlamentum," and those other passages, upon which the controversy was raised. So far then as the copy goes, for it ends at the word "Riota," it is a certain testimony, that sir William Dugdale did no more than mark it for the printer, and transcribe here and there a loose paper; and, though the rest of the copy was lost before it came to the Oxford library, on which account there is not the same authority for the Glossary's being genuine of the letter R; yet it is not likely, that sir William had any more share in these last letters of the alphabet, than he had in any of the rest. There was a third edition in 1687, illustrated with commentaries, and much enlarged.

In 1627, sir Henry compiled a history of the civil affairs of the kingdom, from the conquest to Magna Charta, taken from the best historians, and generally in their own words. This was printed by Wilkins at the end of his edition of the Saxon laws. His next great work was his "Collection of the Councils, Decrees, Laws, and Constitutions of the English church from 1066 to 1531." In this he was particularly encouraged by the archbishops Abbot, Laud, and especially Usher. The deceased bishop Andrews had suggested this scheme to Dr. Matthew Wren, who had made some progress, but desisted when he heard that sir Henry Spelman was engaged in the same design. Archbishop Abbot lived to see some part of the copy, and greatly approved of it. He branched his undertaking into three parts, assigning an entire volume to each division: 1. "From the first plantation of Christianity to the coming in of the Conqueror in 1066." 2. "From the Norman conquest to the casting off the pope's supremacy, and the dissolution of monasteries by Henry VIII." 3. "The History of the Reformed English Church, from Henry VIII. to his own time." The volume, which contained the first of these heads, was published in 1639, about two years before his

death, with his own annotations upon the more difficult places. The second volume of the "Councils," was put into the hands of sir William Dugdale, by the direction of Sheldon and Hyde. Sir William made considerable additions to it out of the archbishop's registers and the Cottonian library; and it was published in 1664, but with abundance of faults, occasioned by the negligence of either the copier, or corrector, or both. His revival of Saxon literature was of great importance to the study of antiquities. He had found the excellent use of that language in the whole course of his studies, and much lamented the neglect of it both at home and abroad; which was so very general, that he did not then know one man in the world, who perfectly understood it. This induced him to found a Saxon lecture in the university of Cambridge, allowing 10*l.* per annum to Mr. Abraham Wheelocke, presenting him to the vicarage of Middleton in the county of Norfolk, and giving him likewise the profits of the impropriate rectory of the same church; both which were intended by him to be settled in perpetuity as an endowment of that lecture: but sir Henry and his eldest son dying in the compass of two years, the civil wars breaking forth, and their estate being sequestered, the family became incapable of accomplishing his design.

The last labour of sir Henry Spelman was his treatise on "The original growth, propagation, and condition of Tenures by knight service in England," a remarkable proof of mental vigour at his very advanced age; for he was now approaching to eighty. His last days he passed with his son-in-law, sir Ralph Whitfield, in Barbican, at whose house he died in 1641, in the eighty-first year of his age. He was interred with great solemnity, by order of the king, in Westminster abbey, in the south isle, near the door of St. Nicholas chapel, at the foot of the pillar, opposite to the monument of his friend Camden.

His biographer, Gibson, characterizes him as a "gentleman of great learning*, and a hearty promoter and en-

* The following memorandums from Mr. Aubrey's MSS. lately published, may not be unacceptable: "When he (sir H. Spelman) was about 10 or 12 he went to schoole to a curst schoolmaster, to whom he had an antipathie. His master would discountenance him, and was very severe to him, and to a dull boy he would say, 'As very a dunce as H. Spelman.' He was a boy of great spirit, and would not learne there. He was (upon his importuning) sent to another schoolmaster, and profited very well.—I have heard his grandson say, that the Spelmans' witts open late. He was much perplexed with

courager of it: in his temper calm and sedate, and in his writings, grave and inoffensive; a true lover of the established church, and a zealous maintainer of her rights and privileges." During the early part of king Charles's differences with the parliament, he allowed that the latter had some ground for complaint, and that abuses prevailed which he wished to see rectified; but it is too much to infer from this, as some have done, that sir Henry Spelman would have been less loyal, less a supporter of the constitution in church and state than he had always professed himself, had he lived to see the unhappy consequences of civil discord. As an encourager of learning, and above all a contributor to the knowledge of the antiquities of his country, he is entitled to the highest veneration. He patronized Speed and Dodsworth, and he brought forward Dugdale.

On the death of sir Henry, his papers became the property of his eldest son, sir John Spelman, whom he calls "the heir of his studies." Sir John, whom, by the way, Wood erroneously calls sir Henry's *youngest* son, received great encouragement and assurance of favour from Charles I. That king sent for sir Henry Spelman, and offered him the mastership of Sutton's hospital, with some other advantages, in consideration of his good services both to church and state; but sir Henry, thanking his majesty, replied, "that he was very old, and had one foot in the grave, but should be more obliged, if he would consider his son:" on which, the king sent for Mr. Spelman, and conferred that and the honour of knighthood upon him at Whitehall in 1641. After the rebellion commenced, his majesty, by a letter under his own hand, commanded him from his house in Norfolk, to attend at Oxford; where he resided in Brazen-

lawe-suites and worldly troubles, so that he was about 40 before he could settle himselfe to make any great progresse in learning, which when he did, we find what great monuments of antiquarian knowledge he hath left to the world.—He was a handsome gentleman (as appears by his picture in Bibliotheca Cottoniana) strong and valiant, and wore always his sword, till he was about seventy or more, when finding his legges to faulter through feebleness as he was walking, 'Now,' said he, 'tis time to leave off my sword.'—When his daughter-in-law, (sir John's wife) returned home from visiting her neighbours, he would always ask her what of antiquity she had heard or observed, and if she brought home no such account, he would chide her (jestingly.)—Sir William Dugdale knew sir Henry Spelman, and sayes he was as tall as his grandson, Harry Spelman. He has been told that sir Henry did not understand Latin perfectly till he was fourty years old. He said to sir William, 'We are beholden to Mr. Speed and Stowe for *stitching* up for us our English history.' It seems they were both taylors." Letters by eminent persons, 1813, 3 vols. 8vo.

nose college, and was often called to private council, and employed to write several papers in vindication of the proceedings of the court. He was the author of "A view of a pretended book, entitled, 'Observations upon his Majesty's late Answers and Epistles," Oxford, 1642, 4to. His name is not to it; but Dr. Barlow, who had received a copy from him, informed Wood that it was composed by him. Sir John wrote also "The case of our affairs in law, religion, and other circumstances, briefly examined and presented to the conscience," 1643, 4to. While he was thus attending the affairs of the public, and his own private studies, as those would give him leave, he died July 25, 1643. His funeral sermon, by his majesty's special order, was preached by archbishop Usher. He published the Saxon Psalter under the title of "Psalterium Davidis Latino-Saxonicum vetus," 1641, 4to, from an old manuscript in his father's library, collated with three other copies. He wrote also the "Life of king Alfred the Great" in English, which was published by Hearne at Oxford, 1709, 8vo. It had been translated into Latin by Mr. Wise, and was published by Obadiah Walker, master of University college at Oxford in 1678, fol.

After sir John's death, his father's papers came into the hands of his son-in-law, sir Ralph Whitfield. In 1647, the rev. Jeremiah Stevens, who had assisted sir Henry in preparing the first volume of the "Councils," printed from sir Henry's MSS. a work entitled "Sir Henry Spelman's larger Treatise concerning Tithes," &c. in which the author shews the danger of changing tythes for any other kind of maintenance, as of a pecuniary stipend, which the alteration in the value of money might affect. He observes, that any change of the laws, which have existed above a thousand years, and of a right settled by common law, will produce many mischiefs, especially to the crown, in the payment of tenths and first-fruits; and he proves the propriety of this kind of support above all others, from this circumstance, that it puts the clergy on the same footing with the people, being equally gainers or losers according to the prices in times of plenty and scarcity.

In 1656, a volume was published, entitled "Villare Anglicum; or a view of the towns of England, collected by the appointment, at the charge, and for the use, of that learned antiquary sir Henry Spelman." Bishop Nicolson thinks this was jointly composed by sir Henry and Mr. Dods-

worth. In 1663, Mr. Stevens, before mentioned, who appears to have been particularly entrusted with such of sir Henry's MSS. as might be thought fit for the press, began to print his "History of Sacrilege," a very singular attempt under the existing government, for as sir Henry makes the alienation of church property by our former monarchs to be sacrilege, his arguments must have had a very powerful effect on those who had now overturned the whole property and constitution of the church. Accordingly we are told that the printing was interrupted until the fire of London, and then the whole was destroyed in that calamity. Gibson, however, published it afterwards from the manuscript copy given by bishop Barlow to the Bodleian library.

Among the manuscripts left by sir Henry, was "A Scheme of the Abbreviations, and such other obsolete forms of writing as occur in our ancient MSS. to facilitate the reading of ancient books and records." Of this we have a transcript, purchased at Mr. Gough's sale, entitled "Archaismus Graphicus ab Henrico Spelmano, in usum filiorum conscriptus." There were likewise found among his MSS. "A Discourse on the ancient Government of England in general," "Of Parliaments in particular;" and "A Catalogue of the places and dwellings of the archbishops and bishops of this realm, now or of former times, in which their several owners have ordinary jurisdiction, as of a parcel of their diocese, though they be situate within the precinct of another bishop's diocese." This appears to have been drawn up in the reign of James I. for the use of the archbishop of Canterbury. Some of these, and his other miscellaneous tracts, were published by Mr. Gibson, afterwards bishop of London, first as "The English Works of sir Henry Spelman," to which, in 1698, he added "The Posthumous Works," and both collections were reprinted in one vol. fol. in 1723. Some correspondence between Spelman and Wheelocke is among the Harleian MSS. No. 7041.

CLEMENT SPELMAN, youngest son of sir Henry, was a counsellor-at-law, and made puisne baron of the exchequer upon the restoration of Charles II. He published some pieces relating to the government, and a large preface to his father's book, "De non temerandis ecclesiis." He died in June 1679, and was interred in St. Dunstan's church, Fleet-street.

EDWARD SPELMAN, esq. the translator of Xenophon, and of Dionysius Halicarnassensis, and author of a Tract on the Greek accents, who died March 12, 1767, was great-great-grandson of sir Henry Spelman.[1]

SPENCE (JOSEPH), an English divine, and polite scholar, was born in 1698, we know not of what parents, and educated probably at Winchester school, whence he became a fellow of New college, Oxford, where he took the degree of M. A. Nov. 2, 1727; and in that year became first known to the learned world by "An Essay on Pope's Odyssey; in which some particular beauties and blemishes of that work are considered, in two parts," 12mo. "On the English Odyssey, says Dr. Johnson, "a criticism was published by Spence, a man whose learning was not very great, and whose mind was not very powerful. His criticism, however, was commonly just; what he thought, he thought rightly; and his remarks were recommended by his coolness and candour. In him Pope had the first experience of a critic without malevolence, who thought it as much his duty to display beauties as expose faults; who censured with respect, and praised with alacrity. With this criticism Pope was so little offended, that he sought the acquaintance of the writer, who lived with him from that time in great familiarity, attended him in his last hours, and compiled memorials of his conversation. The regard of Pope recommended him to the great and powerful, and he obtained very valuable preferments in the church." Dr. Warton, in his "Essay on Pope," styles Spence's judicious Essay on the Odyssey "a work of the truest taste;" and adds, that "Pope was so far from taking it amiss, that it was the origin of a lasting friendship betwixt them. I have seen," says Dr. Warton, "a copy of this work, with marginal observations, written in Pope's own hand, and generally acknowledging the justness of Spence's observations, and in a few instances pleading, humourously enough, that some favourite lines might be spared. I am indebted," he adds, "to this learned and amiable man, on whose friendship I set the greatest value, for most of the anecdotes relating to Pope, mentioned in this work, which he gave me, when I was making him a visit at Byfleet, in 1754." He was elected, by the university, professor of

[1] Biog. Brit.—Gibson's Life, prefixed to his miscellaneous works.—Bridgman's Legal Bibliography —Letters of Eminent Persons, &c. 3 vols. 8vo, 1813. —Usher's Life, and Letters.

poetry, July 11, 1728, succeeding the rev. Thomas Warton, B. D. father to the learned brothers, Dr. Joseph, and Mr. Thomas Warton; each of these professors were twice elected to their office, and held it for ten years, a period as long as the statutes will allow. Mr. Spence wrote an account of Stephen Duck, which was first published, as a pamphlet, in 1731, and said to be written by "Joseph Spence, esq. poetry professor." From this circumstance it has been supposed that he was not then in orders, but this is a mistake, as he was ordained in 1724; and left this pamphlet in the hands of his friend, Mr. Lowth *, to be published as soon as he left England, with a Grub-street title, which he had drawn up merely for a disguise, not choosing to have it thought that he published it himself. It was afterwards much altered, and prefixed to Duck's poems. He travelled with the duke of Newcastle (then earl of Lincoln) into Italy, where his attention to his noble pupil did him the highest honour †. In 1736, at Mr. Pope's desire, he republished ‡ "Gorboduc," with a preface containing an account of the author, the earl of Dorset. He never took a doctor's degree, but quitted his fellowship on being presented by the society of New college to the rectory of Great Horwood, in Buckinghamshire, in 1742. As he never resided upon his living, but in a pleasant house and gardens lent to him by his noble pupil, at Byfleet, in Surrey (the rectory of which parish he had obtained for his friend Stephen Duck), he thought it his duty to make an annual visit to Horwood, and gave away several sums of money to the distressed poor, and placed out many of their children as apprentices. In June 1742, he succeeded Dr. Holmes as his majesty's professor of modern history, at Oxford. His "Polymetis, or an inquiry concerning the agreement between the works of the Roman Poets, and the remains of the ancient Artists, being an attempt to illustrate them mutually from each other," was published in folio, in

* Afterwards bishop of London; who honoured Mr. Nichols with much useful information on the subject of this memoir.

† The mortification which Dr. Goddard, master of Clare-hall, his grace's Cambridge tutor, felt by this appointment, probably occasioned the extraordinary dedication to the duke, prefixed to his "Sermons," 1781, 8vo.

‡ In a malignant epistle from Curll to Pope, 1737, Mr. Spence is introduced as an early patron of the late ingenious R. Dodsley:

"'Tis kind, indeed, a Livery muse to aid,
Who scribbles farces to augment his trade:
Where you and Spence and Glover drive the nail,
The devil's in it if the plot should fail."

1747. Of this work of acknowledged taste and learning, Mr. Gray has been thought to speak too contemptuously in his Letters. His chief objection is, that the author has illustrated his subject from the Roman, and not from the Greek poets; that is, that he has not performed what he never undertook; nay, what he expressly did not undertake. A third edition appeared in folio in 1774, and the abridgment of it by N. Tindal has been frequently printed in 8vo. There is a pamphlet with Spence's name to it in MS. as the author, called "Plain Matter of Fact, or, a short review of the reigns of our Popish Princes since the Reformation; in order to shew what we are to expect if another should happen to reign over us. Part I." 1748, 12mo. He was installed prebendary of the seventh stall at Durham, May 24, 1754; and published in that year "An account of the Life, Character, and Poems of Mr. Blacklock, student of philosophy at Edinburgh," 8vo, which was afterwards prefixed to his poems. The prose pieces which he printed in "The Museum," he collected and published, with some others, in a pamphlet called "Moralities, by sir Harry Beaumont," 1753. Under that name he published, "Crito, or a Dialogue on Beauty," and "A particular account of the emperor of China's Gardens, near Pekin, in a letter from F. Attiret, a French missionary now employed by that emperor to paint the apartments in those gardens, to his friend at Paris;" both in 1752, 8vo, and both reprinted in Dodsley's "Fugitive Pieces." He wrote "An Epistle from a Swiss officer to his friend at Rome," first printed in "The Museum," and since in the third volume of "Dodsley's Collection." The several copies published under his name in the Oxford Verses are preserved by Nichols, in the "Select Collection," 1781. In 1758 he published "A Parallel, in the manner of Plutarch, between a most celebrated Man of Florence (Magliabecchi), and one scarce ever heard of in England (Robert Hill, the Hebrew Taylor)," 12mo, printed at Strawberry Hill. In the same year he took a tour into Scotland, which is well described in an affectionate letter to Mr. Shenstone, in a collection of several letters published by Mr. Hull in 1778. In 1763 he communicated to Dr. Warton several excellent remarks on Virgil, which he had made when he was abroad, and some few of Mr. Pope's.—West Finchale Priory (the scene of the holy Godric's miracles and austerities, who, from an itinerant merchant, turned hermit, and wore out

three suits of iron cloaths), was now become Mr. Spence's retreat, being part of his prebendal estate. In 1764 he was well pourtrayed by Mr. James Ridley, in his admirable "Tales of the Genii," under the name of "Phesoi Ecneps (his name read backwards) dervise of the groves," and a panegyrical letter from him to that ingenious moralist, under the same signature, is inserted in "Letters of Eminent Persons," vol. III. p. 139. In 1764 he paid the last kind office to the remains of his friend Mr. Dodsley, who died on a visit to him at Durham. He closed his literary labours with "Remarks and Dissertations on Virgil; with some other classical observations; by the late Mr. Holdsworth. Published, with several notes and additional remarks, by Mr. Spence," 4to. This volume, of which the greater part was printed off in 1767, was published in February 1768; and on the 20th of August following, Mr. Spence was unfortunately drowned in a canal in his garden at Byfleet in Surrey. Being, when the accident happened, quite alone, it could only be conjectured in what manner it happened; but it was generally supposed to have been occasioned by a fit while he was standing near the brink of the water. He was found flat upon his face, at the edge, where the water was too shallow to cover his head, or any part of his body. He was interred at Byfleet church, where is a marble tablet inscribed to his memory. The duke of Newcastle possesses some MS volumes of anecdotes of eminent writers, collected by Mr. Spence, who in his lifetime communicated to Dr. Warton as many of them as related to Pope; and, by permission of the noble owner, Dr. Johnson has made many extracts from them in his "Lives of the English Poets." These have lately been announced for publication. Mr. Spence's Explanation of an antique marble at Clandon place, Surrey, is in "Gent. Mag." 1772, p. 176. "Mr. Spence's character," says a gentleman who had seen this memoir before it was transplanted into the present work, "is properly delineated; and his Polymetis is justly vindicated from the petty criticisms of the fastidious Gray *. In Dr. Johnson's masterly preface to Dryden,

* Mason informs us that Gray's ridicule is applied to the Platonic way of dialogue, which he adds, "Lord Shaftesbury was the first who brought into vogue, and Mr. Spence, (if we except a few Scotch writers) the last who practised it. As it has now been laid aside some years, we may hope, for the sake of true taste, that this frippery mode of composition will never come into fashion again; especially since Dr. Hurd has pointed out, by example as well as precept, wherein the true beauty of dialogue writing consists." Mason's Life of Gray, vol. II. p. 40, octavo edition.

he observes, that 'we do not always know our own motives.' Shall we then presume to attribute the frigid mention of the truly learned and ingenious Mr. Spence, in the preface to Pope, to a prejudice conceived against him on account of his preference of blank verse to rhyme in his 'Essay on Mr. Pope's Odyssey;' a work, which for sound criticism, and candid disquisition, is almost without a parallel? The judicious Dr. Warton's sentiments with respect to it may be seen in his admirable "Essay on the Writings and Genius of Pope:" and bishop Lowth, whose learning and genius are indisputable, expresses himself in the following manner in a note on his twelfth prælection on Hebrew poetry: "Hæc autem vide accurate et scienter explicata à viro doctissimo Josepho Spence in Opere erudito juxta atque eleganti cui titulus Polymetis."[1]

SPENCER (JOHN), a learned divine, was a native of Bocton under Blean, in Kent, where he was baptised, Oct. 31, 1630. While an infant he lost his father, who, leaving him in very narrow circumstances, the care and expence of his education was undertaken by an uncle. By him he was sent to the free school at Canterbury, where he made great proficiency, and became a king's scholar. At the age of fourteen he was recommended by Mr. Thomas Jackson, then the only prebendary of that church, to a Parker scholarship in Corpus college, Cambridge, of which he was admitted, March 25, 1645. Under Mr. Richard Kennet, an excellent tutor, an ancestor of the bishop of Peterborough, he applied with great assiduity to his studies, and having taken his degrees in arts, that of A. B. in 1648, and of A. M. in 1652, he was chosen fellow of his college in 1655. About this time his uncle, who had hitherto supported his education, died, and having kept an exact account of what he had expended, left the same uncancelled, and his executors and sons immediately sued Mr. Spencer for the debt, which he was totally unable to pay. In this perplexity he found friends in the college, among whom was Dr. Tenison, afterwards archbishop of Canterbury, who raised a loan among them sufficient to extricate him from the rigour of his unworthy relations. He now also became a tutor, and entering into holy orders was appointed one of the university preachers, and served the cures, first of St. Gyles's, and then of St. Benedict,

[1] Nichols's Poems—and Bowyer.—Bowles's edition of Pope's Works.

in Cambridge. In 1659 he proceeded B. D. As he was not disturbed in his fellowship, it has been supposed that he acquiesced in the measures taken during the usurpation, without approving them. He was soon, however, released from this painful restraint by the restoration, on which event he preached a sermon before the university, June 28, 1660, which was printed the same year, under the title of "The Righteous Ruler." He published about three years after, a preservative against the prophecies in which the fanatics of that day dealt very largely. This he entitled "A discourse concerning Prodigies, wherein the vanity of presages by them is reprehended, and their true and proper ends asserted and vindicated." A second edition of this seasonable and learned work, corrected and enlarged, was published at London, 1665, 8vo; when was added to it, "A discourse concerning vulgar Prophecies; wherein the vanity of receiving them, as the certain indications of any future event, is discovered; and some characters of distinction between true and pretended prophets are laid down." In this last-mentioned year he proceeded D. D. and in 1667 was presented by his college to the rectory of Landbeach, in Cambridgeshire, and Aug. 3, was elected master of the college. In this office he shewed himself not only a lover of learning, but a great encourager of it in others, as the many salutary regulations made in his time concerning the discipline and exercises of the college amply testify; and the society had such an opinion of his judgment and integrity, that he was generally made the arbiter of their differences.

While he was vice-chancellor, the duke of Monmouth was chosen chancellor of the university, and upon his instalment Dr. Spencer addressed his grace in a speech, published by Hearne in his appendix to the "Vindiciæ Tho. Caii," Mr. Masters mentions it as somewhat singular, that Dr. Spencer, while holding the high office of head of a house, was suspended by Dr. Borde, surrogate to the official, for not appearing at the archdeacon's visitation, but what the issue was he has not discovered. Dr. Spencer had contracted an early and intimate acquaintance with Mr. Thomas Hill, who was admitted of Corpus about the same time with himself, which, notwithstanding their differing in their opinions, Hill being a non-conformist, continued to the end of the life of the latter. This appears by a correspondence, referred to by Calamy, in which the doctor

expresses a high regard and affection for him, and made him some kind and generous offers whenever he should have a son fit to send to the university. His charity, indeed, to non-conformist ministers, if good and pious men, seems to have been so extensive, that he, with the learned Dr. Henry More, made one of them, Mr. Robert Wilson, their almoner in this branch of it. And so great a respect had he for his tutor, Mr. Kennet, who was a sufferer in this cause, that he not only frequently visited him as long as he lived, but was kind to his poor widow for his sake.

About a month after being elected master of Corpus, he was preferred by the king to the archdeaconry of Sudbury, in 1672 to a prebend of Ely, and in 1677 to the deanery of that church. In 1669 he published a Latin dissertation concerning Urim and Thummim, reprinted in 1670. In 1683 he resigned the rectory of Landbeach in favour of his kinsman, William Spencer, A. M. fellow of the college; and 1685 published at Cambridge, in 2 vols. folio, his celebrated work, "De legibus Hebræorum ritualibus et earum rationibus libri tres." His professed view in explaining the reasons of the Mosaic ritual, was to vindicate the ways of God to men, and clear the Deity, as he tells in his preface, from arbitrary and fantastic humour; with which some, not discerning these reasons, had been ready to charge him, and thence had fallen into unbelief. But this attempt very much displeased all those, who think the divinity of any doctrine or institution weakened, in proportion as it is proved to be rational; and one great objection to it, even among some who are not irrationalists, is, the learned author's having advanced, that many rites and ceremonies of the Jewish nation are deduced from the practices of their heathen and idolatrous neighbours. This position gave no small offence, as greatly derogatory from the divine institution of those rites; and many writers attacked it both at home and abroad, particularly Herman Witsius in his "Ægyptiaca," sir John Marsham, Calmet, and Shuckford. His position has been, since their time, shortly and ably refuted in a treatise by Dr. Woodward, entitled "A Discourse on the worship of the ancient Egyptians," communicated to the Society of Antiquaries by Dr. Lort in 1775, and more recently (1799) by the late Rev. William Jones, in his "Considerations on the religious worship of the Heathens." Mr. Jones says, that Dr. Spencer, "preposterously deduced the rites of the Hebrews from

the rites of the Heathens; and so produced a work of learned appearance, and composed in elegant Latin, but disgraceful to Christian divinity, dishonourable to the church of England, and affording a very bad example to vain scholars who should succeed him." Others, however, saw no ill consequences from admitting it; and the work upon the whole has been highly valued, for extensive erudition and research. The author afterwards greatly enlarged it, particularly with the addition of a fourth book; and his papers, being committed at his death to archbishop Tenison, were bequeathed by that prelate to the university of Cambridge, together with the sum of 50*l.* to forward the printing of them. At length Mr. Leonard Chappelow, fellow of St. John's-college, and professor of Arabic, being deputed by the university, and offered the reward, undertook a new edition of this work, with the author's additions and improvements; and published it at Cambridge, in 1727, in 2 vols. folio. It was also previously reprinted at the Hague, in 1686, 4to; and at Leipsic in 1705.

Dr. Spencer died May 27, 1695, in the sixty-third year of his age, and was interred in the chapel of Corpus-college. To this college such was his liberality, that Mr. Masters says "he far exceeded all former benefactors." In 1687, he purchased an estate at Elmington, an hamlet belonging to Oundle, in Northamptonshire, which cost him 3600*l.* and settled it by a deed of gift on the college, for the augmentation of the mastership, fellowships, scholarships, &c.; and, in his will, bequeathed various sums to the society, to the church and deanery of Ely, and to the poor of the parishes in which he had officiated. He married Hannah, the daughter of Isaac Pullen of Hertford, by whom he had a son and daughter, but neither survived him.[1]

SPENER (PHILIP JAMES), a celebrated Lutheran divine of Frankfort on the Maine, but born in Alsatia, Jan. 11, 1635, was one of those who first endeavoured to free divinity from scholastic subtleties, and captious questions, and to introduce a more plain and popular method of teaching theology. He succeeded, in a great measure, though not universally; and, about 1680, became the founder of a new sect, styled *Pietists*. It originated in certain private societies formed by him at Frankfort, with a design to rouse the lukewarm from their indifference, and excite a spirit of

[1] Biog. Brit.—Master's History of C. C. C. C.

vigour and resolution in those who before had silently lamented the progress of impiety. The effect of these pious meetings was greatly increased by a book published by this able and well-meaning man, entitled "Pious Desires," in which he exhibited a striking view of the disorders of the church, and proposed the suitable remedies. His work was approved; but the remedies he proposed fell into unskilful hands, and were administered without sagacity and prudence.

The religious meetings, or *Colleges of Piety*, as they were called, tended, in several instances, to inflame the people with a blind and intemperate zeal, and produced tumults, and various complaints; till at length, in many places, severe laws were passed against the Pietists. Spener settled for a time at Dresden, and afterwards at Berlin, where he held important offices of ecclesiastical trust under the elector of Brandenburg, and where he died in 1705, aged seventy. He was a man of eloquence and piety; and certainly far from intending to produce dissentions and schisms. His pious works were published in the German language; but he wrote some in Latin on genealogy and heraldry; such as "Opus heraldicum:" "Theatrum nobilitatis:" "Sylloge historico-genealogica," &c. His son, James Charles Spener, wrote a "Historia Germanica universalis et pragmatica," 2 vols. 8vo, and "Notitia Germaniæ antiquæ," 1717, 4to, both works of authority. He died in 1730.[1]

SPENSER (EDMUND), a justly celebrated English poet, descended from the ancient and honourable family of Spenser, was born in London, in East Smithfield by the Tower, probably about 1553. In what school he received the first part of his education, has not been ascertained. He was admitted, as a sizer, of Pembroke-hall in Cambridge, May 20, 1569, proceeded to the degree of bachelor of arts, January 16, 1572-3, and to that of master of arts June 26, 1576. Of his proficiency during this time, a favourable opinion may be drawn from the many classical allusions in his works, while their moral tendency, which, if not uniform, was more general than that of the writings of his contemporaries, incline us to hope, that his conduct was irreproachable.

[1] Moreri.—Dict. Hist.—Mosheim.

At Cambridge he formed an intimacy with Gabriel Harvey, first of Christ's-college, afterwards of Trinity-hall, who became doctor of laws in 1585, and survived his friend more than thirty years. Harvey was a scholar, and a poet of no mean estimation in his own time. He appears also as a critic, to whose judgment Spenser frequently appeals, looking up to him with a reverence for which it is not easy to account. We are, however, much indebted to his correspondence with Spenser, for many interesting particulars relating to the life and studies of the latter, although some of them afford little more than probable conjectures. It is now fully disproved that Spenser was an unsuccessful candidate for a fellowship in Pembroke-hall, in competition with Andrews, afterwards successively bishop of Chichester, Ely, and Winchester. The rival of Andrews was Thomas Dove, afterwards bishop of Peterborough. But from one of Harvey's letters to Spenser it appears that some disagreement had taken place between our poet and the master or tutor of the society to which he belonged, which terminated his prospects of farther advancement in it, without lessening his veneration for the university at large, of which he always speaks with filial regard.

When he left Cambridge he is supposed to have gone to reside with some friends in the North of England, probably as a tutor. At what time he began to display his poetical powers is uncertain, but as genius cannot be long concealed, it is probable that he was already known as a votary of the Muses among his fellow-students. There are several poems in the "Theatre for Worldlings," a collection published in the year in which he became a member of the university, which are thought to have come from his pen: The "Visions," in this work, were probably the first sketch of those which now form a part of his acknowledged productions. Absolute certainty, however, cannot be obtained in fixing the chronology of his early poems; but it may be conjectured, with great probability, that his muse would not be neglected at an age when it is usual to court her favours, and at which he had much leisure, the scenery of nature before his eyes, and no serious cares to disturb his enthusiasm. His "Shepheard's Calender" was published in 1579. The tenderness of complaint in this elegant poem, appears to have been inspired by a mistress whom he has recorded under the name of Rosalind; and who, after trifling with his affection, preferred his rival. He is supposed

also to allude to the cruelty of this same lady in book VI. of the "Faerie Queene," under the name of Mirabella.

The year preceding the publication of this poem, he had been advised by his friend Harvey to remove to London, where he was introduced to sir Philip Sidney, and by him recommended to his uncle the earl of Leicester. There is a wide difference of opinion, however, among Spenser's biographers, as to the time and mode of the former of these events. Some suppose that his acquaintance with sir Philip Sidney was the consequence of his having presented to him the ninth canto of the "Faerie Queene." Others think that his first introduction was owing to the dedication of the "Shepheard's Calender," but a long letter from Spenser to Harvey, which Mr. Todd has preserved, proves that he was known to Sidney previous to the publication of the "Shepheard's Calender" in 1579.

It is certain that in consequence of this introduction, by whatever means procured, he became a welcome guest in sir Philip's family, and was invited to their seat at Penshurst in Kent, where it is conjectured that he wrote at least the ninth eclogue. Under such patronage, the dedication of the "Calender," when finished, to "Maister Philip Sidney," became a matter of course, as a mark of respectful acknowledgment for the kindness he had received. The praise, however, bestowed on this poem was but moderate, and the name of the author appears to have been for some time not generally known. Dove, whose translation of it into Latin is extant in the library of Caius college, Cambridge, speaks of it not only as an "unowned" poem, but as almost buried in oblivion. On the other hand, Abraham Fraunce, a barrister as well as a poet of that time, selected from it examples to illustrate his work entitled "The Lawier's Logike;" but Fraunce, it may be said, was the friend of sir Philip Sidney, and would naturally be made acquainted, and perhaps induced to admire the productions of a poet whom he favoured.

The patronage of men of genius in Spenser's age was frequently exerted in procuring for them public employments, and Spenser, we find, was very early introduced into the business of active life. In July 1580, when Arthur lord Grey of Wilton departed from England, as lord lieutenant of Ireland, Spenser was appointed his secretary, probably on the recommendation of the earl of Leicester. Although the office of secretary was not at that

time of the same importance it is now, and much might not be expected in official business from a scholar and a poet, yet Spenser appears to have entered with zeal into political affairs, as far as they were connected with the character of the lord lieutenant. In his "View of the State of Ireland," which was written long after, he takes frequent opportunities to vindicate the measures and reputation of that nobleman, and has, indeed, evidently studied the politics of Ireland with great success.

After holding this situation about two years, lord Grey returned to England, and was probably accompanied by his secretary. Their connection was certainly not dissolved, for in 1586, Spenser obtained, by his lordship's interest, and that of Leicester and Sidney, a grant of three thousand and twenty-eight acres in the county of Cork, out of the forfeited lands of the earl of Desmond. As far as sir Philip Sidney was concerned, this was the last act of his kindness to our poet, for he died in October of the same year. Such were the terms of the royal patent, that Spenser was now obliged to return to Ireland, in order to cultivate the land assigned him. He accordingly fixed his residence at Kilcolman, in the county of Cork, a place which topographers have represented as admirably accommodated to the taste of a poet by its romantic and diversified scenery. Here he was visited by sir Walter Raleigh, with whom he had formed an intimacy on his first arrival in Ireland, who proved a second Sidney to his poetical ardour, and appears to have urged him to that composition which constitutes his highest fame. In 1590 he published "The Faerie Queene; disposed into Twelve Books, fashioning XII Morall Vertues."

This edition contains only the first three books. To the end of the third were annexed, besides the letter to Raleigh, the poetical commendations of friends to whose judgment the poem had been submitted. The names of Raleigh and Harvey are discernible, but the others are concealed under initials. These are followed by his own "Sonnets" to various persons of distinction, the number of which is augmented in the edition of 1596. Mr. Todd remarks that, in that age of adulation, it was the custom of the author to present, with a copy of his publication, a poetical address to his superiors. It was no less the custom also, to print them afterwards, and, we may readily suppose,

with the full consent of the parties to whom they were addressed.

It appears certain that these three books of the "Faerie Queene" were written in Ireland. In a conversation, extracted from his friend Ludowick Bryskett's "Discourse of Civill Life," and which is said to have passed in that country, Spenser is made to say, "I have already undertaken a work in heroical verse, under the title of a Faerie Queene, tending to represent all the moral virtues, assigning to every virtue a knight, to be patron and defender of the same; in whose actions feats of armes and chivalry, the operations of that virtue, whereof he is the protector, are to be expressed; and the vices and unruly appetites that oppose themselves against the same, to be beaten downe and overcome."

Such was his original design in this undertaking, and having prepared three books for the press, it is probable that he accompanied Raleigh to England, with a view to publish it. Raleigh afterwards introduced him to queen Elizabeth, whose favour is supposed by some to have extended to his being appointed poet laureate; but Elizabeth, as Mr. Malone has accurately proved, had no poet laureate. Indeed, in February 1590-1, she conferred on Spenser a pension of fifty pounds a year, the grant of which was discovered some years ago, in the chapel of the Rolls, and this pension he enjoyed till his death, but the title of laureate was not given in his patent, nor in that of his two immediate successors.

The discovery of this patent by Mr. Malone, is of farther importance, as tending to rescue the character of Lord Burleigh from the imputation of being hostile to our poet. The oldest date of this reproach is in "Fuller's Worthies," a book published at the distance of more than seventy years; and on this authority, which has been copied by almost all the biographers of Spenser, it has been said that Burleigh intercepted the pension, as too much to be given "to a ballad maker," and that when the queen, upon Spenser's presenting some poems to her, ordered him the gratuity of one hundred pounds, Burleigh asked, "What! all this for a song!" on which the queen replied, "Then give him what is reason." The story concludes, that Spenser having long waited in vain for the fulfilment of the royal order, presented to her the following ridiculous memorial:

"I was promised on a time,
To have reason for my rhime:
From that time unto this season
I receiv'd nor rhime nor reason."

On which he was immediately paid; but for the whole of this representation, there appears neither foundation nor authority.

After the publication of the "Faerie Queene," Spenser returned to Ireland. During his absence in the succeeding year, the fame he had now obtained, induced his bookseller to collect and print his smaller pieces, one of which only is said to have been a republication. The title of this collection is, "Complaints, containing sundrie small Poemes of the World's Vanitie, viz. 1. The Ruines of Time. 2. The Teares of the Muses. 3. Virgil's Gnat. 4. Prosopopoia, or Mother Hubberd's Tale. 5. The Ruines of Rome, by Bellay. 6. Muiopotmos, or the Tale of the Butterflie. 7. Visions of the World's Vanitie. 8. Bellaye's Visions. 9. Petrarche's Visions."

Spenser appears to have returned to London about the end of 1591, as his next publication, the beautiful elegy on Douglas Howard, daughter of Henry lord Howard, entitled "Daphnaida," is dated Jan. 1, 1591-2. From this period there is a long interval in the history of our poet, which was probably passed in Ireland, but of which we have no account. It would appear, however, that he did not neglect those talents of which he had already given such favourable specimens. In 1595, he published the pastoral of "Colin Clout's come home again," the dedication to which bears date, Dec. 27, 1591, but this Mr. Todd has fully proved to be an error. The pastoral elegy of "Astrophel," devoted entirely to the memory of sir Philip Sidney, and perhaps written on the immediate occasion of his death, was published along with this last mentioned piece.

It is conjectured that in the same year appeared his "Amoretti," or "Sonnets," in which the poet gives the progress of his addresses to a less obdurate lady than Rosalind, and whom he afterwards married, if the "Epithalamion," published along with the "Sonnets," is allowed to refer to that event. Mr. Todd deduces from various passages that his mistress's name was Elizabeth, and that the marriage took place in Ireland, on St. Barnabas' day, 1594. Other biographers seem to be of opinion that he had lost

a first wife, and that the courtship of a second inspired the "Amoretti." Where we have no other evidence than the expression of a man's feelings, and that man a poet of excursive imagination, the balance of probabilities may be equal. Spenser was now at the age of forty-one, somewhat too late for the ardour of youthful passion, so feelingly given in his sonnets; but on the other hand, if he had a first wife, we have no account of her, and the children he left are universally acknowledged to have been by the wife he now married.

The "Four Hymns on Love and Beauty," which the author informs us were written in his youth, as a warning to thoughtless lovers, and the "Prothalamion," in honour of the double marriages of the ladies Elizabeth and Catherine Somerset to H. Gilford and W. Peter, Esquires, were published in 1596. In the same year the second part of the "Faerie Queene" appeared, with a new edition of the former part accompanying it. This contained the fourth, fifth, and sixth books. Of the remaining six, which were to complete the original design, two imperfect cantos of "Mutabilitie" only have been recovered, and were first introduced in the folio edition of the "Faerie Queene," printed in 1609, as a part of the lost book entitled "The Legend of Constancy."

It is necessary, however, in this place, to notice a question which has been started, and contested with much eagerness by Spenser's biographers and critics, namely, whether any part of the "Faerie Queene" has been lost, or whether the author did not leave the work unfinished as we now have it. Sir James Ware informs us that the poet finished the latter part of the "Faerie Queene" in Ireland, "which was soone after unfortunately lost by the disorder and abuse of his servants, whom he had sent before him into England." The authority of sir James Ware, who lived so near Spenser's time, and gave this account in 1633, seems entitled to credit, but it has been opposed by Fenton, who thinks, with Dryden, that "upon sir Philip Sidney's death, Spenser was deprived both of the means and spirit to accomplish his design," and treats sir James Ware's account as a hearsay or a fiction. Dr. Birch, on the other hand, contends that the event of sir Philip Sidney's death was not sufficient to have prevented Spenser from finishing his poem, since he actually gave the world six books of it after his patron's death. The author of Spenser's life in

the "Biographia Britannica," after gaining some advantage over Dr. Birch's inferences from incorrect dates, argues against the probability of a manuscript of the last six books, principally from the shortness of the poet's life after the year 1596. The late Dr. Farmer is of the same opinion, but appears perhaps somewhat too hasty in asserting that the question may be effectually answered by a single quotation. The quotation is from Brown's "Britannia's Pastorals," 1616, and merely amounts to this—that Spenser died

"ere he had ended his melodious song."

Mr. Todd has advanced a similar evidence from sir Aston Cokain, in 1658, intimating that Spenser would have exceeded Virgil, had he lived so long

"As to have finished his Faery Song."

But Mr. Todd produces afterwards a document, more to the purpose, in support of the belief that some of Spenser's papers were destroyed in the rebellion of 1598. This is an epigram written by John (afterwards sir John) Stradling, and published in 1607, and plainly intimates that certain MSS. of Spenser were burnt in the rebellion. Two years after the publication of this epigram, part of the "Legend of Constancy," the only manuscript that had escaped the fury of the rebels, was added to the second edition of the "Faerie Queene." It appears therefore highly probable that among the manuscripts destroyed was some part of the six last books of the "Faerie Queene," although they might not have been transcribed for the press, nor in that progress towards completion which ran in Fenton's mind when he contradicted sir James Ware with so little courtesy.

The same year, 1596, appears to have been the time when Spenser presented his political, and only prose work, "The View of the State of Ireland," to the queen. Mr. Todd, having seen four copies of it in manuscript, concludes that he had presented it also to the great officers of state, and perhaps to others. Why it was allowed to remain in manuscript so long as until 1633, when sir James Ware published it from archbishop Usher's copy, has not been explained. If, as Mr. Todd conjectures, it was written at the command of the queen, and in order to reconcile the Irish to her government, why did it not receive the publicity which so important an object required? It appears more probable from a perusal of this work as we now have it, that it was not considered by the court as of a

healing tendency; and the extracts from some of the manuscript copies which Mr. Todd had an opportunity of procuring, seem to confirm this conjecture. Viewed in another light, it displays much political knowledge, and traces the troubles of that country, in many instances, to their proper causes. It is valuable also on account of the author's skill in delineating the actual state of Ireland. "Civilization," says Mr Ledwich, the learned Irish antiquary, "having almost obliterated every vestige of our ancient manners, the remembrance of them is only to be found in Spenser, so that he may be considered, at this day, as an Irish antiquary." It ought not to be omitted that in a note on one of the manuscript copies of this work, Spenser is styled, "Clerke of the Counsell of the province of Mounster."

In 1597, he is said to have returned to Ireland, and by a letter which Mr. Malone has discovered from queen Elizabeth to the Irish government, dated Sept. 30, 1598, it appears that he was recommended to be sheriff of Cork. The rebellion of Tyrone, however, took place in October, and with such fury as to compel Spenser and his family to leave Kilcolman. In the confusion of flight manuscripts would be forgotten, for even one of his children was left behind, and the rebels, after carrying off the goods, burnt the house and this infant in it. Spenser arrived in England with a heart broken by these misfortunes, and died January following, 1598-9, in the forty-sixth year of his age.

There are some circumstances respecting Spenser's death which have been variously represented. Mr. Todd, from unquestionable evidence, has fixed the day, January 16, 1598-9, and the place, an inn or lodging-house in King-street, Westminster; the time therefore which elapsed from his arrival in England to his death, was very short. But it has been asserted that he died in extreme poverty, which, considering how recently he was in England, and how highly favoured by the queen only a month before he was compelled to leave Ireland, seems wholly incredible. The only foundation for the report appears to be an expression of Camden intimating that he returned to England *poor*; which surely might be true without affording any reason to suppose that he remained poor. His pension of fifty pounds, no inconsiderable sum in his days, continued to be paid; and why he should have lost his superior friends at a time

when he was a sufferer in the cause of government, is a question which may be asked without the risk of a satisfactory answer. The whining of some contemporary poets* affords no proof of the fact, and may be rejected as authority; but the reception Mr. Warton has given to the report of Spenser's poverty is entitled to higher regard. It might indeed be considered as decisive, if Mr. Todd's more successful researches did not prove that he founds all his arguments upon the mistaken supposition that Spenser died in Ireland. Nor will Mr. Warton's agree with the lamentations of the poets, for they represent Spenser as poor by the neglect of his friends and country; and Mr. Warton, as dying amidst the desolations of rebellion.

Spenser's remains were interred in Westminster Abbey, near those of Chaucer, and the funeral expenses defrayed by the earl of Essex, a nobleman very erroneous in political life, but too much a friend to literature to have allowed Spenser to starve, and afterwards insult his remains by a sumptuous funeral. His monument, however, which has been attributed to the munificence of Essex, was erected by Anne, countess of Dorset, about thirty years after Spenser's death. Stone was the workman, and had forty pounds for it. That at present in Westminster Abbey was erected or restored in 1778.

It does not appear what became of Spenser's wife and children. Two sons are said to have survived him, Sylvanus and Peregrine. SYLVANUS married Ellen Nangle, or Nagle, eldest daughter of David Nangle of Moneanymy in the county of Cork, by whom he had two sons, Edmund and William Spenser. His other son, PEREGRINE, also married and had a son, HUGOLIN, who, after the restoration of Charles II. was replaced by the court of claims in as much of the lands as could be found to have been his ancestor's. Hugolin, however, attached himself to the cause of James II. and after the Revolution was outlawed for treason and rebellion. Some time after, his cousin William, son of Sylvanus, became a suitor for the forfeited property, and recovered it by the interest of Mr. Montague, afterwards earl of Halifax, who was then at the head of the Treasury. He had been introduced to Mr. Montague by Congreve, who, with others, was desirous of

* Phineas Fletcher, in his "Purple Island," speaks most decisively in favour of Spenser's poverty at the time of his death.

honouring the descendant of so great a poet. Dr. Birch describes him as a man somewhat advanced in years, but unable to give any account of the works of his ancestor which are wanting. The family has been since very imperfectly traced.

It remains to be observed, almost in the words of Mr. Todd, that Spenser is the author of four Sonnets, which are admitted into the late editions of his works, of which three are prefixed to separate publications, and the fourth occurs in letters by his friend Harvey. He is conjectured to be the author of a sonnet signed E. S. addressed to Master Henry Peacham, and entitled "A Vision upon his Minerva," and of some poor verses on Phillis, in a publication called "Chorus Poetarum," 1684. The verses on queen Elizabeth's picture at Kensington have been likewise given to Spenser, but lord Orford ascribes them to the queen herself. As "Britain's Ida" has been usually printed with the works of Spenser, it is still retained, although the critics are agreed that it was not written by him. The lost pieces of Spenser are said to be, 1. His translation of Ecclesiasticus. 2. Translation of Canticum Canticorum. 3. The Dying Pelican. 4. The hours of our Lord. 5. The Sacrifice of a Sinner. 6. The Seven Psalms. 7. Dreams. 8. The English Poet. 9. Legends. 10. The Court of Cupid. 11. The Hell of Lovers. 12. His Purgatory. 13. A Se'nnight's Slumber. 14. Pageants. 15. Nine Comedies. 16. Stemmata Dudleiana. 17. Epithalamion Thamesis. If his pen was thus prolific, there is very little reason to suppose that he might not have had leisure and industry to have nearly completed his "Faerie Queene," before the fatal rebellion which terminated all his labours.

Of the personal character of Spenser, if we may be allowed to form an opinion from his writings, it will be highly favourable. With a few exceptions, their uniform tendency is in favour of piety and virtue. His religious sentiments assimilate so closely with those of the early reformers, that we may conjecture he had not only studied the controversies of his age, but was a man of devotional temper and affections.

Of Spenser, as a poet, little can be added to the many criticisms which have been published * since his import-

* Jortin, Hurd, Church, Upton, but above all, Mr. Thomas Warton, in his Observations on the Faerie Queen. There are also some ingenious re-

rance in the history of English poetry became more justly appreciated. His lesser pieces contain many beauties. Dryden thought the "Shepheard's Calender the most compleat work of the kind which imagination had produced since the time of Virgil." It has not, however, risen in estimation. The language is so much more obsolete than that of the "Faerie Queene," the groundwork of which is the language of his age, that it required a glossary at the time of publication. It is, however, the "Faerie Queene" which must be considered as constituting Spenser one of the chief fathers of English poetry. Its predominant excellencies are, imagery, feeling, taste, and melody of versification. Its defects are partly those of his model, Ariosto, and partly those of his age. His own errors are the confusion and inconsistency admitted in the stories and allegorical personages of the ancients, and the absurd mixture of Christian and heathenish allusions. Mr. Spence has fully exemplified these in his "Polymetis." It is, indeed, impossible to criticise "The Faerie Queene" by any rules; but we find in it the noblest examples of all the graces of poetry, the sublime, the pathetic, and such powers of description as have never been exceeded. Bishop Hurd has therefore judiciously considered it under the idea of a gothic rather than a classical poem. It certainly strikes with all the grand effect of that species of architecture, and perhaps it is not too much to say that, like that, its reputation has suffered by the predominant taste for the more correct, lighter, and more easily practicable forms of the Grecian school.

Hume was among the first who endeavoured to depreciate the value of the "Faerie Queene," by asserting that the perusal of it was rather a task than a pleasure, and challenging any individual to deny this. Pope * and lord Somers are two who might have accepted the challenge with hope of success. But in fact Spenser will not lose much if we admit the assertion. That the perusal of the Faerie Queene must be at first a task, and a very irksome

marks in Pope's Discourse on Pastoral Poetry," and indeed in every writer who has treated the subject of English poetry.

* "There is something," said Pope, "in Spenser that pleases one as strongly in one's old age as it did in one's youth. I read the Fairy Queen when I was about twelve with a vast deal of delight; and I think it gave me as much when I read it over about a year or two ago." Spence's Anecdotes quoted by Dr. Warton, who very justly censures Pope's Imitation of Spenser. See Pope's Works, Bowles's edit. vol. II. 289.

one, will be confessed by all who are unacquainted with any English words but what are current. If that difficulty be surmounted, the reader of taste cannot fail to relish the beauties so profusely scattered in this poem. With respect to the objections that have been made to the allegorical plan, it is sufficient to refer to its antiquity; it was one of the earliest vehicles of pleasure blended with instruction, and although modern critics object to a continued allegory, which indeed it is extremely difficult to accomplish without falling into inconsistencies, yet specimens of it, detached personifications, aiming at the sublimity of Spenser, still continue to be among the efforts by which our best writers wish to establish their fame. Perhaps the same remark may be extended to the stanza of Spenser, which critics have censured, and poets, praised by those critics, have imitated. After all it is to the language of Spenser that we must look for the reason why his popularity is less than that of many inferior poets. Spenser, Chaucer, and indeed all the early poets can be relished, not by common readers, but by students, and not separately but as connected with times, characters, and manners, the illustration of which demands the skill and industry of the antiquary.[1]

SPERONI (SPERONE), an Italian scholar of great eminence in the sixteenth century, was born at Padua April 12, 1500, of noble parents. After finishing his studies at Bologna, under the celebrated Pomponatius, he returned to Padua, and took a doctor's degree in philosophy and medicine. He also was made professor of logic, and afterwards of philosophy in general; but soon after he had obtained the chair of philosophy, he was so diffident of his acquirements that he returned to Padua for farther improvement under his old master, and did not return to his professorship until after the death of Pomponatius. In 1528, however, the death of his father obliged him to resign his office, and employ his time on domestic affairs. Yet these, a marriage which he now contracted, the lawsuits which he had to carry on, and some honourable employments he was engaged in by the government, did not prevent him from cultivating his literary talents with such success, that there were few men in his time who could be compared with him in point of learning, eloquence, and

[1] Todd's Life of Spenser.—English Poets, 1810, 21 vols. 8vo.

taste. In 1560 he was deputed to go to Rome by the duke of Urbino, under the pontificate of Pius IV. and there obtained the esteem of the learned of that metropolis, and received marks of high favour from the pope and his nephew Charles Borromeo, who invited him to those literary assemblies in his palace, which were called "Vatican nights." On his departure, after four years residence, the pope gave him the title and decorations of a knight. When he returned home he was equally honoured by the dukes of Urbino and Ferrara, but certain lawsuits, arising from his family affairs, induced him to remove again to Rome, about the end of 1573, and he did not return until five years after, when he took up his final residence at Padua. He had flattering invitations to quit his native city from various princes, but a private life had now more charms for him. He died June 12, 1588, having completed his eighty-eighth year. His funeral was performed with every circumstance of respect and magnificence. His works form no less than 5 vols. 4to, elegantly printed at Venice in 1740; but there had been editions of individual parts printed and reprinted often in his life-time. His range of study was extensive. He was equally conversant in Greek and Latin, sacred and profane literature, and displayed on every subject which employed his pen, great learning and judgment. Among his works, are dialogues on morals, the belles lettres, rhetoric, poetry and history. He wrote also both serious and burlesque poetry. His prose style is among the best of his age, and has fewer faults than are to be found among the Italian writers of the sixteenth century. He wrote a tragedy, "Canace et Macareus," which had its admirers and its critics, and occasioned a controversy on its merits.[1]

SPIGELIUS, or VANDEN SPIEGHEL (ADRIAN), an eminent medical writer, was born at Brussels in 1578, and studied at Louvain and Padua. He was afterwards appointed state-physician in Moravia, which, in 1616, he quitted for the professorship of anatomy and surgery at Padua. There he acquired a high reputation, was made a knight of St. Mark, and decorated with a collar of gold. He died April 7, 1625. His most valuable works are "De formato Fœtu, liber singularis;" and "De Humani Cor-

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Niceron, vol. XXXIX.—Tomasini Elogia.

poris Fabrica," fol. It appears from the collected edition of his works by Vander Linden, 1645, 2 vols. fol. that he was well acquainted with every branch of the medical science.[1]

SPINCKES (NATHANIEL), an eminent nonjuring divine, was the son of the rev. Edward, or Edmund Spinckes, rector of Castor, Northamptonshire, and was born there in 1653 or 1654. His father came from New England with Dr. Patrick, afterwards bishop of Ely, and, being a nonconformist, had been ejected from Castor and from Overton Longvill in Huntingdonshire. His mother, Martha, was daughter of Thomas Elmes, of Lilford in Huntingdonshire. After being initiated in classical learning under Mr. Samuel Morton, rector of Haddon, he was admitted of Trinity-college, Cambridge, under Mr. Bainbrigg, March 22, 1670; and matriculated on July 9, the same year. In the following year, by the death of his father, he obtained a plentiful fortune, and a valuable library; and, on the 12th of October, 1672, tempted by the prospect of a *Rustat* scholarship, he entered himself of Jesus-college, where, in nine days, he was admitted a probationer, and May 20, 1673, sworn a scholar on the *Rustat* foundation. "This," Mr. T. Baker observes in the registers, "was for his honour; for the scholars of that foundation undergo a very strict examination, and afterwards are probationers for a year. And as these scholarships are the best, so the scholars are commonly the best in college, and so reputed." He became B. A. early in 1674; was ordained deacon May 21, 1676; was M. A. in 1677; and admitted into priest's orders Dec. 22, 1678. After residing some time in Devonshire, as chaplain to sir Richard Edgcomb, he removed to Petersham, where, in 1681, he was associated with Dr. Hickes, as chaplain to the duke of Lauderdale. On the duke's death, in 1683, he removed to St. Stephen's Walbrook, London, where he continued two years, curate and lecturer. In 1685 the dean and chapter of Peterborough conferred on him the rectory of Peakirk or Peaking cum Glynton, in Northamptonshire, where he married Dorothy, daughter of Thomas Rutland, citizen of London. On July 21, 1687, he was made a prebendary of Salisbury; in the same year, Sept. 24, instituted to the rectory of St. Mary, in that town; and three days after, was licensed to preach at Stratford subter Castrum, or Miden-castle, in

[1] Mangeti Bibliotheca.—Eloy, Dict. de Medicine.—Foppen's Bibl. Belg.

Wilts, for which he had an annual stipend of 80*l.* Being decided in his attachment to the Stuart family, he was deprived of all his preferments in 1690, for refusing to take the oaths to William and Mary. He was, after this period, in low circumstances, but was supported by the benefactions of the more wealthy nonjurors; and on the third of June, 1713, he was consecrated one of their bishops, receiving that title from the hands of Dr. Hickes*. He died July 28, 1727, and was buried in the cemetery of the parish of St. Faith, on the north side of St. Paul's, London, where an inscription is engraven on a white marble stone. By his wife, who lived but seven days after him, he had many children, of whom two survived their parents: William Spinckes, esq. who, by industry and abilities, acquired a plentiful fortune; and Anne, married to Anthony Cope, esq. Mr. Nelson was the particular friend of Mr. Spinckes, who was a proficient in the Greek, Saxon, and French languages, and had made some progress in the oriental. He is said to have been "low of stature, venerable of aspect, and exalted in character. He had no wealth, few enemies, many friends. He was orthodox in the faith: his enemies being judges. He had uncommon learning and superior judgment; and his exemplary life was concluded with a happy death. His patience was great; his self-denial greater; his charity still greater; though his temper seemed his cardinal virtue (a happy conjunction of constitution and grace), having never been observed to fail him in a stage of thirty-nine years." He assisted, in the publication of Grabe's Septuagint, Newcourt's Repertorium, Howell's Canons, Potter's Clemens Alexandrinus, and Walker's "Sufferings of the Clergy." His own works were chiefly controversial, as, 1. An answer to "The Essay towards a proposal for Catholic Communion, &c." 1705. 2. "The new Pretenders to Prophecy re-examined, &c." 1710. 3. Two pamphlets against Hoadly's "Measures of Submission," 1711 and 1712. 4. Two pamphlets on "The Case stated between the church of Rome and the church of England," as to supremacy, 1714 and 1718. 5. Two pamphlets against "Restoring the prayers and directions of Edward VIth's Liturgy," 1718;

* "In Oct. 1716 he was taken into the custody of a messenger. It appears from his papers, that, as treasurer, he managed the remittances to the nonjuring clergy, and, 'tis said, he has lately paid Mr. Howell 500*l.*" Evening General Post, Oct. 6, 1716.

&c. &c. His most popular work was "The Sick Man visited, &c." 1712. A portrait of him, by Vertue, from a painting by Wollaston, is prefixed to this work, of which a sixth edition was published in 1775, containing a short account of his life, and an accurate list of his publications.[1]

SPINELLO (ARETINO), an Italian painter of portrait and history, was born at Arezzo in 1328. His genius for painting was early developed, and he studied under Jacopo di Casentino, whom, at the age of twenty, he greatly surpassed. He gave a singular grace to his figures, and to his Madonnas especially, a modesty and beauty that seemed almost divine. His style was simple and elegant, with the utmost neatness in finishing. The greatness of his abilities procured him an early fame, and a constant abundance of employment. He was particularly successful in the portraits of the popes Innocent IV. and Gregory IX. and in his fresco paintings on the life of the Blessed Virgin, in the chapel of S. Maria Maggiore, at Florence. He lived to the age of ninety-two, and died in 1420.

PARIS SPINELLO, his son, was educated under him, and was also famous as a painter, but applying too closely to his art, and being of a gloomy disposition, contracted a disorder which shortened his life, so that he died at fifty-six, having survived his father only two years. To him, not to his father, must belong the anecdote which is related in some books, without proper distinction of the person, that having painted a hideous figure of the devil, in a picture representing the fallen angels, his imagination was so haunted by it, that he thought he saw him in his dreams, demanding in a threatening manner, on what authority he had represented him as so horrible, and where he had ever seen him? This is no more than might easily happen to a mind already tinctured with morbid melancholy, and would naturally tend to confirm the malady. His style very much resembled that of his father, but was rather more extravagant.[2]

SPINOZA (BENEDICT DE), an atheistical philosopher, was the son of a merchant, who was originally a Portuguese; and was born at Amsterdam about 1633. He learned Latin of a physician, who taught it at Amsterdam; and who is supposed to have been but loose in the princi-

[1] Gen. Dict.—Calamy.—Historical Register for 1727.—Nichols's Bowyer.
[2] Pilkington.

ples of religion. He also studied divinity for many years; and afterwards devoted himself entirely to philosophy. He was a Jew by birth; but soon began to dislike the doctrine of the Rabbins; and discovered this dislike to the synagogue. It is said that the Jews offered to tolerate him, provided he would comply outwardly with their ceremonies, and even promised him a yearly pension, being unwilling to lose a man who was capable of doing such credit to their profession; but he could not comply, and by degrees left their synagogue; and was excommunicated. Afterwards he professed to be a Christian, and not only went himself to the churches of the Calvinists or Lutherans, but likewise frequently exhorted others to go, and greatly recommended some particular preachers. His first apostacy was to Mennonism, on embracing which, he exchanged his original name, Baruch, for that of Benedict. He removed from Amsterdam, whither he had gone to avoid the Jews, to the Hague, where he subsisted as an optical-instrument-maker, and led a frugal and retired life, the leisure of which he devoted to study. While known only as a deserter from Judaism, he was invited by the elector Palatine to fill the chair of philosophy at Heidelberg; but from an apprehension that his liberty would, in that situation, be abridged, he declined the proposal. He lived in retirement, with great sobriety and decency of manners, till a consumption brought him to an early end, in 1677.

Spinoza, in his life-time, published "Tractatus theologico-politicus," "A Treatise theological and political," which was reckoned his great work; and after his death were published five treatises: 1. Ethics demonstrated geometrically. 2. Politics. 3. On the Improvement of the Understanding. 4. Epistles and Answers. 5. A Hebrew Grammar. The impieties contained in these treatises excited general indignation; and refutations were sent forth from various quarters, by writers of all religious persuasions, in which the empty sophisms, the equivocal definitions, the false reasonings, and all the absurdities of the writings of Spinoza are fully exposed. The sum of his doctrine, according to Brucker, is this: The essence of substance, is to exist. There is in nature only one substance, with two modifications, thought and extension. This substance is infinitely diversified, having within its own essence the necessary causes of the changes through which it passes. No substance can be supposed to pro-

duce or create another; therefore, besides the substance of the universe there can be no other, but all things are comprehended in it, and are modes of this substance, either thinking or extended. This one universal substance, Spinoza calls God, and ascribes to it divine attributes. He expressly asserts, that God is the immanent, not the transitive, cause of all things. His doctrine is, therefore, not to be confounded with that of those ancient philosophers, who held God to be Τὸ πᾶν, "The Universal Whole;" for, according to them, the visible and intellectual worlds are produced by *emanation* from the eternal fountain of divinity; that is, by an expanding, or unfolding, of the divine nature, which was the effect of intelligence and design; whereas, in the system of Spinoza, all things are *immanent*, and necessary modifications of one universal substance, which, to conceal his atheism, he calls God. Nor can Spinozism be with any propriety derived, as some have imagined, from the Cartesian philosophy; for, in that system, two distinct substances are supposed; and the existence of Deity is a fundamental principle.

It may seem very surprising, that a man who certainly was not destitute of discernment, abilities, and learning, should have fallen into such impieties. And this could not have happened, had he not confounded his conceptions with subtle and futile distinctions concerning the nature of substance, essence, and existence, and neglected to attend to the obvious, but irrefragable, argument for the existence of God, arising from the appearances of intelligence and design in all the productions of nature.

The impious system of Spinoza was maintained with so much ingenuity, that it found many patrons in the United Provinces, among whom were Lewis Meyer, who republished Spinoza's works, and himself wrote a work entitled, "Philosophy the Interpreter of Scripture;" and Van Leenhof, an ecclesiastic of Zwoll, who wrote a piece entitled "Heaven in Earth," of the doctrine of which he was obliged to make a public recantation. Others, under the pretence of refuting Spinoza, secretly favoured his system. But, against the poison of their impious tenets sufficient antidotes were soon provided by many able defenders of religion, whose writings are well known, particularly in Cudworth's "Intellectual System," the professed object of which is, the refutation of atheism.

In this country Spinoza does not appear to have had many followers. Few have been suspected of adhering to his doctrine; and among those who have been suspected, few have studied it: to which we may add, with Bayle, that of those who have studied it few have understood it. Toland seems to have approached the nearest to his system of any modern freethinker: and indeed the doctrines inculcated in his "Pantheisticon," are much the same with those of Spinoza. Abroad, a German professor, E. G. Paulus, of Jena, has lately attempted to revive the memory, at least, of Spinoza, by a new edition of his works published in 1802; and at the Hague, was edited, about the same time, by C. T. de Murr, a manuscript of Spinoza's, never before printed, containing annotations on his "Tractatum theologico-politicum." [1]

SPIZELIUS (THEOPHILUS), a learned Lutheran divine, descended from a grandfather who had been ennobled by the emperor Ferdinand II. was born Sept. 11, 1639. His father dying when he was about seven years of age, the care of him devolved on a mother whose affection repaired that loss. In 1654 he began his academical studies at Leipsic, and was honoured with the degree of M. A. in 1658. He afterwards, as was much the custom in those days with men destined for literary life, visited other eminent schools or colleges, at Wittemberg, Leyden, Cologne, Mentz, &c. and lastly Basil, where he formed a friendship with John Buxtorf. He had not quite completed his intended excursions, when in 1661 he was recalled to Augsburgh, to be deacon of the church of St. James. This office he filled until 1682, when he was made pastor of the same church, and in 1690 was appointed elder. This, however, he did not long enjoy, as he died Jan. 7, 1691, in the fifty-second year of his age. He was a laborious student, and seems particularly to have studied literary history and biography, and his works on these subjects are noticed with respect by Morhoff, whose opinion, we confess, we are inclined to prefer to that of either Moreri or Baillet. He wrote some few books against infidelity, and some sermons: but among those of the classes we have mentioned, are, 1. "De re literaria Sinensium commentarius," Leyden, 1660, 12mo. 2. "Sacra Bibliothecarum illustrium arcana retecta, sive MSS. theologicorum, in præ-

[1] Gen. Dict.—Niceron, vol. XIII.—Brucker.—Mosheim.

cipuis Europæ bibliothecis extantium designatio; cum preliminari dissertatione, specimine novæ Bibliothecæ universalis, et coronide philologica," Augsburgh, 1668, 8vo. 3. "Templum honoris reseratum, in quo quinquaginta illustrium hujus ævi orthodoxorum theologorum, philologorumque imagines exhibentur," ibid. 1673, 4to. It has been objected to these lives, which are accompanied with well-engraven portraits, that the author deals too much in generalities, and too little in facts; but this was a common fault with the early biographers. On the other hand, we have found him very correct in what he has given, and particularly in the lists of the works of the respective authors. 4. "Felix Litteratus," ibid. 1676, "Infelix Litteratus," ibid. 1680, and "Litteratus felicissimus," are three works which Spizelius wrote on a subject that has lately engaged the ingenious pen of Mr. D'Israeli, in the "Calamities of Authors." Mr. D'Israeli blames our author's ponderosity, but allows that he is not to be condemned because he is verbose and heavy; and he has reflected more deeply than Valerianus, his predecessor on the subject, by opening the moral causes of those calamities which he describes. Spizelius wrote a life of himself under the title of "Ad Litteratos homines autor felicis, infelicis, felicissimique litterati de seipso." We know not whether this was printed separately, but it was inserted in Pipping's collection, entitled "Sacer decadum Septenarius memoriam Theologorum nostræ ætatis renovatam exhibens," Leipsic, 1705, 8vo, a work which we have not seen.[1]

SPON (Charles), a learned Frenchman, was the son of a merchant, and born at Lyons Dec. 25, 1609. He was sent early to learn Latin, at Ulm in Germany, whence his grandfather had removed for the sake of settling in commerce, and he made a proficiency suitable to his uncommon parts. He gained some reputation by a Latin poem on the deluge and last conflagration, composed by him at fourteen, which Bayle says would have done honour to an adult. At his return from Germany, he was sent to Paris; and studied philosophy under Rodon, and mathematics and astronomy under John Baptist Morin. From 1627, he applied himself to medicine for three or four years; and quitting Paris in 1632, went to Montpellier, where he was

[1] Niceron, vol. XXXV.—Moreri.—D'Israeli's Calamities, preface, p. vii.—Baillet Jugemens des Savans.—Morhoff Polyhist.

received a doctor in that faculty. Two years after, he was admitted a member of the college of physic at Lyons: at which place he practised with great success in his profession, till the time of his death. He was made, in 1645, a kind of honorary physician to the king. He maintained a correspondence with all the learned of Europe, and especially with Guy Patin, professor of physic at Paris: above 150 of whose letters to Spon were published after his death. He was perfectly skilled in the Greek language, and understood the German as well as his own. He always cultivated his talent for Latin poetry, and even versified the aphorisms of Hippocrates, but did not publish them. He published, however, in 1661, the prognostics of Hippocrates in hexameter verse, which he entitled "Sibylla Medica;" and dedicated them to his friend Guy Patin. He was a benefactor to the republic of letters, by occasioning many productions of less opulent authors to be published at Lyons, under his inspection and care. He died Feb. 21, 1684, after an illness of about two months.[1]

SPON (JAMES), son of the preceding, was born at Lyons in 1647. After an education of great care, he was admitted doctor of physic at Montpellier in 1667, and a member of the college of physicians at Lyons in 1669. These two years he spent at Strasburg with Boecler; and there becoming very intimate with Charles Patin, he contracted, probably from that gentleman, a strong passion for antiquities. Some time after, Vaillant, the king's antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Spon accompanied him. He afterwards, in 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. (afterwards sir) George Wheler (see WHELER); of all which places he has given us an account, which was published in English. Whether he was weak by constitution, or injured his health in this voyage, does not appear; but he afterwards became a valetudinarian. Being of the reformed religion, he was obliged to emigrate in 1685, when the edict of Nantes was revoked. He intended to retire to Zurich, the freedom of which city had been bestowed in an honorary manner upon his father, and was upon the road thither; but wintering at Vevay, a town upon the lake Leman, he died there in 1686. He was a member of the academy of the Ricovrati

[1] Niceron, vol. II.—Moreri.

at Padua; of that of the Beaux Esprits, established at Nismes by letters patent in 1682; and he would have been an ornament to any society, being a man of great learning and integrity.

He was the author of many valuable and curious works, printed at Lyons, the principal of which are: 1. "Recherches des Antiquitez de Lyon," 1674, 8vo. 2. "Ignotorum atque obscurorum Deorum aræ," 1677, 8vo. 3. "Voyage de la Grece & du Levant," 1677, in 3 vols. 12mo. 4. "Histoire de la Ville & de l'Etat de Geneva," 1680, in 2 vols. 12mo. 5. "Lettre au P. la Chaise sur l'Antiquité de la Religion," in 12mo; answered by Mr. Arnaud, but often reprinted. 6. "Recherches curieuses d'Antiquité," 1683, 4to. 7. "Miscellanea eruditæ Antiquitatis," 1679, and 1683, folio. Besides these, he published several works, not now in much repute, upon subjects relating to his own profession.[1]

SPONDANUS, or DE SPONDE (JOHN), a man of uncommon abilities and learning, was the son of a counsellor and secretary to Jane d'Albert, queen of Navarre; and was born at Maulcon de Soule in the country of Biscay in 1557. He made a considerable progress in literature; and, when not more than twenty, began a commentary upon Homer's Iliad and Odyssey, which was printed at Basil in 1583, folio, with a dedication to the king of Navarre, afterwards Henry IV. of France. In this work, if there is not much novelty of critical discovery, there is more display of reading and learning than could have been expected in one so young. The same year, he printed an edition of Aristotle's "Logic" at Basil, in Greek and Latin, with marginal notes. He abjured the reformed religion in 1593, and immediately published a declaration of his reasons, but does not appear to have enjoyed much comfort in his new communion. He left the court soon after his abjuration, and went to conceal himself in the mountains of Biscay; where he died March 18, 1595, and was buried at Bourdeaux. He is represented as having spent this short life in much fatigue and misery.[2]

SPONDANUS, or DE SPONDE (HENRY), a younger brother of John de Sponde, was born Jan. 6, 1568, and educated at Ortez; where the reformed had a college, and where he distinguished himself early by his facility of

[1] Moreri.—Eloy, Dict. Hist. de Medecine.—Pulteney's Botany, art. WHELER.
[2] Gen. Dict.

acquiring the Latin and Greek languages. Then he applied himself to the civil and canon law, and afterwards went to Tours, whither the parliament of Paris was transferred: and here, his learning and eloquence at the bar bringing him under the notice of Henry IV. then prince of Bearn, he was made by him master of the requests at Navarre. In the mean time, he read with much eagerness the controversial works of Bellarmine and Perron; and these made such an impression on him, that, after the example of his brother John, he embraced the popish religion, at Paris in 1595. In 1600, he went to Rome, where he took priest's orders in 1606, and that year returned to Paris; but some time after went again to Rome, and was employed in an official capacity by pope Paul V. who had a great esteem for him. The general respect indeed which he met with in Italy would have determined him to spend the remainder of his days there; but, in 1626, he was recalled into France, and made bishop of Pamiers by Louis XIII. He hesitated at first about accepting this bishopric; but pope Urban VIII. commanding him, he went and entered upon it in 1626. Soon after his installation, the duke of Rohan, who was commander of the protestants, took Pamiers, when Spondanus escaped by a breach in the walls; and the year after, when the town was retaken by the prince of Condé, received letters of congratulation upon his safety from Urban VIII. He quitted Pamiers in 1642, and went to Toulouse; where he died May 16, 1643.

The knowledge he had of Baronius when he was in Italy, and the great friendship that always subsisted between them, suggested to him the design of abridging his "Annales Ecclesiastici." This he did with Baronius's consent; and not only abridged, but continued them from 1197, where Baronius left off, to 1640. Both the abridgment and continuation have been often reprinted. Spondanus published also, in folio, "Annales Sacri à Mundi Creatione ad ejusdem Redemptionem;" and some other things of a small kind.[1]

SPOTSWOOD, or SPOTISWOOD (JOHN), archbishop of St. Andrew's in Scotland, was descended from an ancient and distinguished family in that country. His grandfather was killed in the battle of Floddon-field with his king, James

[1] Niceron, vol. XI.—Moreri.

IV.* He was born in 1565; and the writer of his life tells us, as something very important, that among the rest who were present at his birth, "not ordinary gossipers," says he, "but women of good note," there was one who, in a sober, though prophetic fit, taking the child in her arms, called aloud to the rest in these or the like terms, "You may all very well rejoice at the birth of this child; for he will become the prop and pillar of this church, and the main and chief instrument in defending it." He shewed from his childhood a very ready wit, great spirit, and a good memory; and, being educated in the university of Glasgow, arrived so early to perfection, that he received his degree in his sixteenth year. Having made himself a thorough master of profane learning, he applied himself to sacred; and became so distinguished in it, that at eighteen he was thought fit to succeed his father, who was minister of Calder.

In 1601, he attended Lodowick duke of Lenox as chaplain, in his embassy to the court of France, for confirming the ancient amity between the two nations; and returned in the ambassador's retinue through England. In 1603, upon the accession of James to the throne of England, he was appointed, among other eminent persons, to attend his majesty into that kingdom; and, the same year, was advanced to the archbishopric of Glasgow, and made one of the privy council in Scotland. In 1610, he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London about ecclesiastical affairs. He was so active in matters which concerned the recovery of the church of Scotland to episcopacy, that, during the course of his ministry, he is supposed to have made no less than fifty journeys to London, chiefly on that account. Having filled the see of Glasgow eleven years, he was translated in 1615 to that of St. Andrew's; and thus

* His father, John Spotswood, one of the reformers in Scotland, was born in 1509, and studied at Glasgow. When the doctrines of the reformation were promulgated, they made considerable impression on his mind, but perceiving how dangerous it was to profess them openly, he went to England, and was introduced to archbishop Cranmer, who confirmed him in his new principles. About 1543, he returned to Scotland, and co-operated with the other reformers; was one of the compilers of the first "Book of Discipline" and of the "Confession of Faith;" and when the presbyterian religion was introduced, was ordained to the office of superintendant, a kind of office like that of a bishop, but without superiority of title, or emolument. He died Dec. 5, 1585. —A full account of his life is given in the "History of the Lives of the Protestant Reformers in Scotland," by the rev. James Scott, 1810, 8vo.

became primate and metropolitan of all Scotland. The year following, he presided in the assembly of Aberdeen: as he did likewise in other assemblies for restoring the ancient discipline, and bringing the church of Scotland to some degree of uniformity with that of England. He continued in high esteem with James I. during his whole reign; nor was he less valued by Charles I. who in 1633 was crowned by him in the abbey church of Holyrood-house. In 1635, he was made chancellor of Scotland; which post he had not held full four years, when the popular confusions obliged him to retire into England. Being broken with age and grief, and sickness, he went first to Newcastle; and continued there, till, by rest and the care of the physicians, he had recovered strength enough to travel to London; where he no sooner arrived, than he relapsed, and died in 1639. He was interred in Westminster abbey, and an inscription upon brass fixed over him. He married a daughter of David Lindsay, bishop of Ross; by whom he had several children. Sir ROBERT Spotswood, his second son, was eminent for his abilities and knowledge in the laws; was preferred by king James, and afterwards by king Charles; but was put to death for adhering to the marquis of Montrose. Clarendon calls him "a worthy, honest, loyal gentleman, and as wise a man as the Scottish nation had at that time."

In 1655, was published at London, in folio, his "History of the Church of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of king James VI." In his dedication of this history to Charles I. dated Nov. 15, 1639, only eleven days before his death, he observes, that "there is not among men a greater help for the attaining unto wisdom, than is the reading of history. We call Experience a good mistress," says he, "and so she is; but, as it is in our Scottish proverb, 'she seldom quits the cost.' History is not so: it teacheth us at other men's cost, and carrieth this advantage more, that in a few hours reading a man may gather more instructions out of the same, than twenty men living successively one after another can possibly learn by their own experience." This history was begun at the influence and command of king James, who, as already observed, had a high opinion of the author's abilities. It is a work composed from scanty materials, but with great impartiality. There is throughout the whole an air of probity and candour, which is said to

have been the peculiar character of the writer. Upon expressing a diffidence to king James about that part of it which relates to his mother, and which had been the stumbling-block of former historians, he replied, "Speak the truth, man, and spare not." With regard to the archbishop's political conduct and principles, historians have given very opposite accounts. We shall refer to two of the most recent and most candid.[1]

SPRANGHER (BARTHOLOMEW), a German painter, was the son of a merchant, and born at Antwerp in 1546. He was brought up under variety of masters, and then went to Rome, where cardinal Farnese took him into his service, and afterwards recommended him to pope Pius V. He was employed at Belvidere, and spent thirty-eight months in drawing the picture of "The Day of Judgment;" which picture is said to be still over that pope's tomb. While he was working upon it, Vasari told his holiness that "whatever Sprangher did was so much time lost;" yet the pope commanded him to go on. After a great number of pictures done in several parts of Rome, he returned to Germany, and became chief painter to the emperor Maximilian II. and was so much respected by his successor Rodolphus, that he presented him with a gold chain and medal, allowed him a pension, honoured him and his posterity with the title of nobility, lodged him in his own palace, and would not suffer him to paint for any body but himself. After many years continuance in his court, he obtained leave to visit his own country; and accordingly went to Antwerp, Amsterdam, Haerlem, and several other places; and having had the satisfaction of seeing his own works highly admired, and his manner almost universally followed in all those parts, as well as in Germany, he returned to Prague, and died at a good old age, in 1623. Fuseli says that Sprangher may be considered as the head of that series of artists who, disgusted by the exility and minuteness of method then reigning in Germany, imported from the schools of Florence, Venice, and Lombardy, that mixed style which marks all the performances executed for the courts of Prague, Vienna, and Munich, by himself, John ab Ach, Joseph Heinz, Christopher Schwartz, &c. Colour and breadth excepted, it was a style more conspicuous for Ita-

[1] Life prefixed to his history.—Laing's Hist. of Scotland.—Cook's Hist. of the Church of Scotland.—Burnet's Own Times.—Granger.—Gen. Dict.

lian blemishes than beauties, and in design, expression, and composition, soon deviated to the most outrageous manner.[1]

SPRAT (THOMAS), a learned English prelate, was born in 1636, at Tallaton in Devonshire, the son of a clergyman; and having been educated, as he tells of himself, not at Westminster or Eton, but at a little school by the church-yard side, became a commoner of Wadham college, in Oxford, in 1651; and, being chosen scholar next year, proceeded through the usual academical course, and in 1657 became M. A. He obtained a fellowship, and commenced poet. In 1659, his poem on the death of Oliver was published, with those of Dryden and Waller. In his dedication to Dr. Wilkins he appears a very willing and liberal encomiast, both of the living and the dead. He implores his patron's excuse of his verses, both as falling so "infinitely below the full and sublime genius of that excellent poet who made this way of writing free of our nation," and being "so little equal and proportioned to the renown of the prince on whom they were written; such great actions and lives deserving to be the subject of the noblest pens and most divine phansies." He proceeds: "Having so long experienced your care and indulgence, and been formed, as it were, by your own hands, not to entitle you to any thing which my meanness produces, would be not only injustice but sacrilege." He published the same year a poem on the "Plague of Athens;" a subject recommended to him doubtless by the great success of Lucretius in describing the same event. To these he added afterwards a poem on Cowley's death. After the Restoration he took orders, and by Cowley's recommendation was made chaplain to the witty and profligate duke of Buckingham, whom he is said to have helped in writing "The Rehearsal," and who is said to have submitted all his works to his perusal*. He was likewise chaplain to the king. As he was the favourite of Wilkins, at whose house began those philosophical conferences and inquiries which in time produced the royal society, he was consequently engaged in the

* A witticism is said to have procured him the favour of the duke of Buckingham. At his first dinner with his grace, the latter observing a goose near Sprat, said he wondered why it generally happened that geese were placed near the clergy. "I cannot tell you the reason," said Sprat, "but I shall never see a goose again but I shall think of your grace." This convinced Villiers that Sprat was the man he wanted.

[1] Argenville, vol. III.—Pilkington.—Strutt.

same studies, and became one of the fellows; and when, after their incorporation, something seemed necessary to reconcile the public to the new institution, he undertook to write its history, which he published in 1667. This is one of the few books which selection of sentiment and elegance of diction have been able to preserve, though written upon a subject flux and transitory *. The "History of the Royal Society" is now read, not with the wish to know what they were then doing, but how their transactions are exhibited by Sprat. They have certainly been since exhibited far better by Dr. Birch, and more recently by Dr. Thomson. In the next year he published "Observations on Sorbiere's Voyage into England, in a letter to Mr. Wren." This is a work not ill performed; but was rewarded with at least its full proportion of praise. In 1668 he published Cowley's Latin poems, and prefixed in Latin the life of the author, which he afterwards amplified, and placed before Cowley's English works, which were by will committed to his care. Ecclesiastical dignities now fell fast upon him. In 1668 he became a prebendary of Westminster, and had afterwards the church of St. Margaret, adjoining to the abbey. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester. The court having thus a claim to his diligence and gratitude, he was required to write the "History of the Rye-house Plot;" and in 1685 published "A true account and declaration of the horrid Conspiracy against the late King, his present Majesty, and the present Government;" a performance which he thought convenient, after the revolution, to ex-

* This work was attacked by Mr. Henry Stubbe, the physician of Warwick, in a piece printed at London, 1670, in 4to, under this title, "Legends no histories: or a specimen of some animadversions upon the History of the Royal Society;" and another printed at London in 1670, in 4to, and entitled "Campanella revived, or an enquiry into the History of the Royal Society, whether the virtuosi there do not pursue the projects of Campanella for the reducing England unto Popery. Being an extract of a letter to a person of honour from H. S. with another letter to sir N. N. relating to the cause of the quarrel betwixt H. S. and the royal society, and an apology against some of their cavils. With a postscript concerning the quarrel depending betwixt H. S. and Dr. Merret;" and in another piece printed at Oxford, 1671, in 4to, with this title, "A Censure upon certain passages contained in the History of the Royal Society, as being destructive to the Established Religion and Church of England. The second edition corrected and enlarged. Whereunto is added the letter of a virtuoso in opposition to the Censure, a reply unto the letter aforesaid, and reply unto the præfatory Answer of Ecebolius Glanvill, chaplain to Mr. Rouse, of Eaton (late member of the Rump parliament) rector of Bath, and fellow of the royal society. Also an Answer to the Letter of Dr. Henry More relating unto Henry Stubbe, physician at Warwick."

tenuate and excuse. The same year, being clerk of the closet to the king, he was made dean of the chapel-royal; and the year afterwards received the last proof of his master's confidence, by being appointed one of the commissioners for ecclesiastical affairs. On the critical day, when the Declaration distinguished the true sons of the church of England, he stood neuter, and permitted it to be read at Westminster, but pressed none to violate his conscience; and, when the bishop of London was brought before them, gave his voice in his favour. Thus far he suffered interest or obedience to carry him; but farther he refused to go. When he found that the powers of the ecclesiastical commission were to be exercised against those who had refused the Declaration, he wrote to the lords, and other commissioners, a formal profession of his unwillingness to exercise that authority any longer, and withdrew himself from them. After they had read his letter, they adjourned for six months, and scarcely ever met afterwards. When king James was frighted away, and a new government was to be settled, Sprat was one of those who considered, in a conference, the great question, whether the crown was vacant, and manfully spoke in favour of his old master. He complied, however, with the new establishment, and was left unmolested; but, in 1692, a strange attack was made upon him by one Robert Young and Stephen Blackhead, both men convicted of infamous crimes, and both, when the scheme was laid, prisoners in Newgate. These men drew up an Association, in which they whose names were subscribed, declared their resolution to restore king James; to seize the princess of Orange, dead or alive; and to be ready with thirty thousand men to meet king James when he should land. To this they put the name of Sancroft, Sprat, Marlborough, Salisbury, and others. The copy of Dr. Sprat's name was obtained by a fictitious request, to which an answer "in his own hand" was desired. His hand was copied so well, that he confessed it might have deceived himself. Blackhead, who had carried the letter, being sent again with a plausible message, was very curious to see the house, and particularly importunate to be let into the study; where, as is supposed, he designed to leave the Association. This, however, was denied him, and he dropt it in a flower-pot in the parlour. Young now laid an information before the privy-council; and May 7, 1692, the bishop was arrested, and kept at a mes-

senger's, under a strict guard, eleven days. His house was searched, and directions were given that the flower-pots should be inspected. The messengers, however, missed the room in which the paper was left. Blackhead went therefore a third time; and, finding his paper where he had left it, brought it away. The bishop, having been enlarged, was, on June the 10th and 13th, examined again before the privy-council, and confronted with his accusers. Young persisted with the most obdurate impudence, against the strongest evidence; but the resolution of Blackhead by degrees gave way. There remained at last no doubt of the bishop's innocence, who, with great prudence and diligence, traced the progress, and detected the characters of the two informers, and published an account of his own examination and deliverance; which made such an impression upon him, that he commemorated it through life by a yearly day of thanksgiving. With what hope, or what interest, the villains had contrived an accusation which they must know themselves utterly unable to prove, was never discovered. After this, the bishop passed his days in the quiet exercise of his function. When the cause of Sacheverell put the public in commotion, he honestly appeared among the friends of the church. He lived to his seventy-ninth year, and died May 20, 1713. Burnet is not very favourable to his memory; but he and Burnet were old rivals. On some public occasion they both preached before the House of Commons. There prevailed in those days an indecent custom: when the preacher touched any favourite topic in a manner that delighted his audience, their approbation was expressed by a loud hum, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation hummed so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he likewise was honoured with the like animating hum; but he stretched out his hand to the congregation, and cried, "Peace, peace, I pray you, peace." "This," says Dr. Johnson, "I was told in my youth by an old man, who had been no careless observer of the passages of those times." "Burnet's sermon," says Salmon, "was remarkable for sedition, and Sprat's for loyalty. Burnet had the thanks of the house; Sprat had no thanks, but a good living from the King; which," he said, "was of as much value as the thanks of the Commons." Sprat was much admired in his day for

the elegance of his prose style, but that is not to be measured by the standard of modern times. In his political sentiments he changed so often, and so easily accommodated himself to the varied circumstances of the times in which he lived, that the praise of consistency cannot be given. Yet we have seen that on some occasions he stood almost alone in vindication of conduct which did him honour. The works of Sprat, besides his few poems, are, 2. "The History of the Royal Society." 3. "The Life of Cowley." 4. "The Answer to Sorbiere." 5. "The History of the Rye-house Plot." 6. "The relation of his own Examination." And, 7. a volume of "Sermons." Dr. Johnson says, "I have heard it observed, with great justness, that every book is of a different kind, and that each has its distinct and characteristical excellence." In his poems he considered Cowley as a model; and supposed that as he was imitated, perfection was approached. Nothing therefore but Pindaric liberty was to be expected. There is in his few productions no want of such conceits as he thought excellent; and of those our judgment may be settled by the first that appears in his praise of Cromwell, where he says that Cromwell's "fame, like man, will grow white as it grows old." According to Spence, in his Anecdotes, Pope used to call Sprat "a worse Cowley."[1]

SQUIRE (SAMUEL), a learned divine, was the son of an apothecary, and was born at Warminster, in Wiltshire, in 1714. He was educated at St. John's college, Cambridge, of which he became a fellow, and took his degrees of B. A. in 1733, and M. A. in 1737. Soon after, Dr. Wynn, bishop of Bath and Wells, appointed him his chaplain, and in 1739 gave him the chancellorship and a canonry of Wells, and afterwards collated him to the archdeaconry of Bath. In 1748 he was presented by the king to the rectory of Topsfield, in Essex; and, in 1749, when the duke of Newcastle (to whom he was chaplain, and private secretary *, as chancellor of the university) was installed chancellor of Cambridge, he preached one of the commencement sermons, and took the degree of D. D. In

* In this character, from an unlucky similitude of names, he was ridiculed by Dr. King in "The Key to the Fragment," by the appellation of "Dr. Squirt, apothecary to Alma Mater's (or the old lady's) steward." His dark complexion procured him in college conversation, and in the squibs of the time, the nick name of "The man of Angola."

[1] Biog. Brit.—Johnson's Poets.—Cibber's Lives.—Burnet's Own Times.—Birch's Tillotson.—Salmon's Lives of the Bishops.—Ath. Ox. vol. II.

1750 he was presented by archbishop Herring to the rectory of St. Anne, Westminster (then vacant by the death of Dr. Pelling), being his grace's option on the see of London, and for which he resigned his living of Topsfield in favour of a relation of the archbishop. Soon after, Dr. Squire was presented by the king to the vicarage of Greenwich in Kent; and, on the establishment of the household of the prince of Wales (his present majesty), he was appointed his royal highness's clerk of the closet. In 1760 he was presented to the deanry of Bristol; and on the fast day of Feb. 13, 1761, preached a sermon before the House of Commons; which appeared of course in print. In that year (on the death of Dr. Ellis) he was advanced to the bishopric of St David's, the revenues of which were considerably advanced by him. He died, after a short illness, occasioned by his anxiety concerning the health of one of his sons, May 6, 1766. As a parish minister, even after his advancement to the mitre, he was most conscientiously diligent in the duties of his function; and as a prelate, in his frequent visits to his see (though he held it but five years), he sought out and promoted the friendless and deserving, in preference, frequently, to powerful recommendations, and exercised the hospitality of a Christian bishop. In private life, as a parent, husband, friend, and master, no man was more beloved, or more lamented. He was a fellow of the royal and antiquary societies, and a constant attendant upon both. He married one of the daughters of Mrs. Ardesoif, a widow lady of fortune (his parishioner), in Soho Square. Some verses to her, "on making a pin-basket," by Dr. (afterwards sir James) Marriott, are in the fourth volume of Dodsley's collection. By her the bishop left two sons and a daughter, but she did not long survive him. A sermon, entitled "Mutual Knowledge in a future State," &c. was dedicated to her, with a just eulogium on his patron, by the unfortunate Dr. Dodd *, in 1766. Besides several single sermons on public occasions, bishop

* Chaplain to the bishop, from whom he received a prebend of Brecon. In Dodd's Poems is "A Sonnet, occasioned by reading the Truth and Importance of Natural and Revealed Religion;" "Gratitude and Merit," an epigram on bishop Squire; and "An Ode written in the walks of Brecknock," expressive of gratitude to his friendly patron. Of bishop Squire, Dr. Dodd also says, in his "Thoughts in Prison," Week IV. p. 73. ed. 1781.

——"And still more when urg'd approv'd,
And bless'd by thee, St. David's honour'd friend;
Alike in Wisdom's and in Learning's school
Advanc'd and sage," &c.

Squire published the following pieces: 1. "An enquiry into the nature of the English Constitution; or, an historical essay on the Anglo-Saxon Government, both in Germany and England." 2. "The ancient History of the Hebrews vindicated; or, remarks on the third volume of the Moral Philosopher," under the name of Theophanes Cantabrigiensis, Cambridge, 1741. This, Leland says, contains many solid and ingenious remarks. 3. "Two Essays, I. A defence of the ancient Greek Chronology; II. An enquiry into the origin of the Greek Language," Cambridge, 1741. 4. "Plutarchi de Iside et Osiride liber, Græcè et Anglicè; Græca recensuit, emendavit, Commentariis auxit, Versionem novam Anglicanam adjecit Samuel Squire, A. M. Archidiaconus Bathoniensis; accesserunt Xylandri, Baxteri, Bentleii, Marklandi, Conjecturæ et Emendationes," Cantab. 1744. 5. "An Essay on the Balance of Civil Power in England," 174.., 8vo, which was added to the second edition of the Enquiry, &c. in 1753. 6. "Indifference for Religion inexcusable, or, a serious, impartial, and practical review of the certainty, importance, and harmony of natural and revealed Religion," London, 1748, again in 1759, 12mo. 7. "Remarks upon Mr. Carte's specimen of the General History of England, very proper to be read by all such as are contributors to that great work," 1748, 8vo. 8. "The Principles of Religion made easy to young persons, in a short and familiar Catechism. Dedicated to the late Prince Frederick," London, 1763. 9. "A Letter to the right hon. the earl of Halifax on the Peace," 1763, 8vo, by Dr. Dodd, received great assistance from bishop Squire. He also left in MS. a Saxon Grammar compiled by himself. A just and well-drawn character of archbishop Herring, one of his early patrons, was prefixed by bishop Squire to the archbishop's "Seven Sermons."[1]

STAAL (MADAME DE), known first by the name of mademoiselle de Launai, was the daughter of a painter of Paris, who being obliged to quit the kingdom, left her exposed to poverty while yet a child. Chance occasioned her receiving a distinguished education in the priory of St. Louis, at Rouen; but on the death of the superior of that monastery, who was her friend, she was again reduced to extreme indigence, and finding no other resource, engaged

[1] Gent. Mag. vol. XXXVI. and XLII.—Nichols's Bowyer.

herself as a waiting-woman to the duchess of Maine. Unfit, however, for the duties of such an office, she lived in obscurity and sorrow, till a singular event, in which she seemed totally unconcerned, made her known much to her honour. A beautiful young lady of Paris, named Tetard, was persuaded by her mother to counterfeit being possessed. All Paris flocked to see this pretended wonder, not excepting the court; and this becoming the universal topic of conversation, mademoiselle de Launai wrote a very witty letter on the occasion to M. de Fontenelle, which was universally admired. The duchess having discovered the writer in the person of her waiting-woman, employed her from that time in all the entertainments given at Sceaux, and made her her confidant. M. de Launai wrote verses for some of the pieces acted at Sceaux, drew up the plans of others, and was consulted in all. She soon also acquired the esteem of mess. de Fontenelle, de Tourreil, de Valincourt, de Chaulieu, de Malezieu, and other persons of merit, who frequented the court. This lady was involved in the duchess of Maine's disgrace, during the regency of the duke of Orleans, and confined in the Bastile near two years; but being set at liberty, the duchess married her to M. de Staal, lieutenant of the Swiss guards, afterwards captain and marechal de camp. It is said she had refused to marry the celebrated M. Dacier. She died in 1750, and some "Memoirs of her Life," written by herself, were soon after published in 3 vols. 12mo. They contain nothing very important, but are very amusing, and very well written, their style being pure and elegant. A fourth volume has since appeared, consisting of two pleasing plays, one entitled L'Engouement, the other La Mode, which were acted at Sceaux. [1]

STACKHOUSE (THOMAS), a learned and laborious divine, was born in 1680, but in what part of the kingdom, or where educated, is not known. Somewhat late in life he added the degree of A. M. to his name, but he does not occur in the lists of the Oxford or Cambridge graduates, and his right to the degree must have proceeded either from Lambeth, or some of the northern universities. He was some time minister of the English church at Amsterdam, and afterwards successively curate at Richmond, Ealing, and Finchley, in all which places he was much re-

[1] Memoirs.—Dict. Hist.

spected. In 1733 he was presented to the vicarage of Benham Valence, *alias* Beenham, in Berkshire, where he died Oct. 11, 1752, aged seventy-two, and was buried in the parish church. A neat tablet is inscribed to his memory, intimating the support he gave to the cause of the Christian faith, and referring to his numerous works for a testimony of his merit.

The earliest of his publications, or at least the first which brought him into notice was, 1. "The miseries and great hardships of the Inferior Clergy in and about London; and a modest plea for their rights and better usage; in a letter to a right rev. prelate," 1722, 8vo. 2. "Memoirs of bishop Atterbury, from his birth to his banishment," 1723, 8vo. 3. "A Funeral Sermon on the death of Dr. Brady," 1726, 8vo. 4. "A complete body of Divinity," 1729, folio. 5. "A fair state of the Controversy between Mr. Woolston and his adversaries: containing the substance of what he asserts in his discourses against the literal sense of our blessed Saviour's miracles; and what Bp. Gibson, Bp. Chandler, Bp. Smalbroke, Bp. Sherlock, Dr. Pearce, Mr. Ray, Mr. Lardner, Mr. Chandler, &c. have advanced against him," 1730, 8vo. This, which Leland calls a "clear account," is not a mere compilation, but shows the author intimately acquainted with the controversy, and fully able to strengthen the cause for which Woolston was opposed. As this work was soon out of print, he incorporated its principal contents in a larger volume, entitled, 6. "A Defence of the Christian Religion from the several objections of Antiscripturists," &c. 1731, 8vo. 7. "Reflections on the nature and property of Languages," 1731, 8vo. 8. "The Book-binder, Book-printer, and Book-seller confuted, or the Author's vindication of himself from the calumnies in a paper industriously dispersed by one Edlin. Together with some Observations on the History of the Bible, as it is at present published by the said Edlin. By the rev. Mr. Stackhouse, curate of Finchley," 1732, 8vo. This very scarce pamphlet, of which but one copy is known (now in the curious collection of James Bindley, esq.) relates to a squabble Mr. Stackhouse had with Edlin (who appears to have been a mercenary bookseller of the lower order, and a petty tyrant over his poor authors), respecting Mr. Stackhouse's "History of the Bible." Stackhouse, however, engaged afterwards with more reputable men, and produced, 9. his "New History of the Bible, from the begin-

ning of the world to the establishment of Christianity," 1732, 2 vols. folio. This has always been considered as a work of merit, and has been often reprinted; the best edition is said to be that of 1752, of which the engravings are of a very superior cast to what are usually given in works published periodically. 10. "A Sermon on the 30th of January," 1736, 8vo. 11. "A Sermon on the Decalogue," 1743, 8vo. 12. "A new and practical Exposition on the Creed," 1747, folio. 13. "Vana doctrinæ emolumenta," 1752, 4to. This is a poem, and his last publication, in which he deplores his miserable condition in the language of disappointment and despair. Besides these, he had been, we know not at what period, the author of, 14. "An Abridgment of Burnet's Own Times," 8vo. 15. "The art of Short-hand," 4to. 16. "A System of Practical Duties," 8vo. Long after his death, if they were not re-publications, appeared, under his name, a "Greek Grammar," and "A general view of Ancient History, Chronology, and Geography, &c." 4to. There was a rev. Thomas Stackhouse, styled minister of St. Mary Magdalen at Bridgnorth in Shropshire, who communicated to the Royal Society some extracts from a topographical account of Bridgnorth (Phil. Trans. vol. XLIV.) but whether this was our author does not appear.[1]

STAHL (GEORGE ERNEST), a very eminent German chemist, was born in Franconia in 1660, and educated in the science of medicine, of which he was made professor in 1694, when the university of Hall was founded. His reputation, by means of his lectures, his publications, and the success of his practice, was soon very highly advanced: and in 1716 he was invited to Berlin, where he became physician to the king, and even a counsellor of state. He lived in great celebrity to the age of seventy-five, when he died, in 1734. As a chemist, Stahl was unrivalled in his day, and was the inventor of the doctrine of phlogiston, which, though it may yield to the newer theory of Lavoisier and the French chemists, was admitted by the best philosophers for nearly half a century. As a physician he had some fancies, and was particularly remarkable for his doctrine of the absolute power of the soul over the body. He maintained that every muscular action, whether attended with consciousness or not, proceeds from a volun-

[1] Nichols's Bowyer.

tary act of the mind. This theory he, as well as his followers, carried too far; but from it he derived many cautions of real importance to physicians, for attending to the state of the mind in every patient. His works are very numerous, but the principal of them are these, 1. "Experimenta et observationes Chemicæ et Physicæ," Berlin, 1731, 8vo. 2. "Dissertationes Medicæ," Hall, 2 vols. 4to. 3. "Theoria medica vera," Hall, 1708, 4to. 4. "Opusculum chemico-physico-medicum," Hall, 1715, 8vo. 5. "Thoughts on Sulphur," Hall, 1718, 8vo, written in German. 6. "Negotium otiosum, seu skiamachia adversus positiones aliquas fundamentales Theoriæ veræ Medicinæ, a viro quodam celeberrimo intenta, sed enervata," Hall, 1720, 4to. Here he chiefly defends his theory of the soul's action on the body. 7. "Fundamenta chymiæ," Norimb. 1723, 4to. 8. A treatise in German, "On Salts," Hall, 1723, 8vo. He was also deeply skilled in metallurgy, and wrote, 9. "Commentarium in Metallurgiam Beccheri," 1723, and 10. "Instructions on Metallurgy," in German, Leipsic, 1720, 8vo.[1]

STAINER (RICHARD), a brave naval officer in the seventeenth century, was commander of a ship of war during the protectorate of Cromwell, and distinguished himself by some actions of singular gallantry. In 1656, having three frigates under his command, he fell in with the Spanish flota, consisting of eight sail; notwithstanding the disproportion of numbers, he attacked them, and with such success, that in the space of a few hours he burnt one, sunk a second, captured two, and drove two others on shore. The treasure on board of his prizes amounted to 600,000*l.* sterling. The next year, in company with admiral Blake, who had the chief command, he attacked and destroyed the Spanish flota in the bay of Santa Cruz; "an act so miraculous," says Clarendon, "that all who knew the place wondered how any men, with what courage soever endued, could have undertaken it; indeed, they could hardly persuade themselves to believe what they had done; whilst the Spaniards comforted themselves with the belief that they were devils, and not men, who had destroyed their ships." For his share in this gallant exploit, captain Stainer was knighted by Cromwell at Whitehall, June 11, 1657; and soon afterwards made a vice-admiral. Sir

[1] Eloy, Dict. Hist. de Medecine.—Thomson's Hist. of the Royal Society.

Richard Stainer was one of the commanders who went with admiral Montague to bring over Charles II. He was knighted by the king, and made rear-admiral of the fleet, but did not long enjoy his honours, as his death took place in Nov. 1662. He was buried at Greenwich, where his lady died the preceding year. Leaving no issue, he bequeathed his large property to his brother, who, by involving himself in a law-suit with the salt-company at Droitwich, lost the greater part of his fortune, and grew distressed. His son, the nephew and representative of the gallant sir Richard Stainer, was a few years ago in a workhouse at Birmingham.[1]

STANBRIDGE (JOHN), an eminent schoolmaster, was born at Heyford in Northamptonshire, probably about the middle of the fifteenth century, and was educated at Winchester-school. From this he was sent to New college, Oxford, and in 1481 admitted perpetual fellow. About 1486, being then B. A. he was appointed first usher of the free-school adjoining Magdalen college, and succeeded John Anwykyll, as chief master. As a teacher he became very eminent, and produced some scholars afterwards much celebrated in the world. He was yet more useful to future generations by the elementary books which he published, and which were soon introduced in most of the principal schools of that time, by which, says Wood, "the Latin tongue was much refined and amended." His enthusiasm for the interests of his school seems to have got the better of prudential considerations, as, according to Wood, "when in his old age he should have withdrawn himself from his profession, and have lived upon what he had gotten in his younger years, he refused it, lived poor and bare to the last, yet with a juvenile and cheerful spirit." His life extended beyond 1522, but the precise time of his death is not known.

Among his elementary treatises are, 1. "Embryon relimatum, sive Vocabularium Metricum," printed first in 1500, and often reprinted as far as 1636. 2. "Parvulorum institutiones," which appears to have been a collection of grammatical precepts from other publications of Stanbridge, 1521, 4to, &c. 3. "De ordine constructionum." 4. "Vulgaria Stanbridgiana," 4to, without date, but reprinted in 1536. 5. "The accidence of mayster Stan-

[1] Lysons's Environs, from Charnock's Biog. Navalis, &c.

brydge's owne makynge." 6. "Accidentia Stanbridge," 4to, without date, reprinted in 1534. 7. "Gradus comparationum, &c." 4to, without date, reprinted in 1526, 1527, 1530. 8. "Sum, es, fui, of Stanbridge," 4to. 9. "Hexasticon," addressed to Whittington, who had been one of his scholars, and printed in the "Syntaxis" of the latter, 1521. This John Stanbridge had a kinsman (Warton says, a brother), Thomas Stanbridge, a noted schoolmaster of Banbury in Oxfordshire, and the tutor of sir Thomas Pope. He died in 1522.[1]

STANHOPE (GEORGE), dean of Canterbury, a divine of eminent talents and personal worth, was born March 5, 1660, at Hertishorn in the county of Derby. Of this parish his father, the rev. Thomas Stanhope, was rector, as well as vicar of St. Margaret in the town of Leicester, and chaplain to the earls of Chesterfield and Clare. His mother, whose name was Allestree, was of an ancient family in Derbyshire. His grandfather, Dr. George Stanhope, precentor of York, and rector of Wheldrake in that county, was one of those persecuted ecclesiastics who, for their loyalty to Charles I. experienced the greatest distress; he was dispossessed of his preferments, and (as dean Stanhope told Mr. Walker himself) was driven to the doors with eleven children, and died in 1644.

Mr. Stanhope received the first rudiments of education at the school of Uppingham in the county of Rutland, whence he was removed to that of Leicester, and again to that of Eton, from which he was elected on the foundation at King's college in 1677. In his youth he had displayed the most promising abilities; and at the university he enriched his mind with that valuable stock of learning, which he afterwards so judiciously employed. Of the French, as well as of the Latin, Greek, and Hebrew languages, he acquired a critical knowledge. He took the degree of B.A. in 1681, and that of M.A. in 1685. He entered into holy orders, but did not immediately leave the university. He officiated first at the church of Quoi near Cambridge, and in 1688 was vice-proctor of the university. In the same year he was preferred to the rectory of Tewing in the county of Hertford; and in 1689 to the vicarage of Lewisham in Kent. The latter benefice he owed to the kindness of lord Dartmouth, to whom he was chaplain, and to whose

[1] Ath. Ox. vol. I. new edit.—Warton's Life of Pope, p. 5.

son he had been tutor. He was soon after appointed chaplain in ordinary to king William and queen Mary; and he enjoyed the same honour under queen Anne.

In July 1697 he took the degree of D. D. the exercises for which he performed publicly, and with great applause. On the preceding Sunday he preached the commencement sermon, in which he stated the perfection, and argued the sufficiency, of Scripture, and gave an eminent display of his eloquence and talents. In 1701 he was appointed preacher at the lecture founded by the hon. Mr. Boyle, when he acquitted himself as an admirable defender of the cause which the benefactor intended to promote, by asserting, in sixteen sermons, the "Truth and Excellency of the Christian Religion against Jews, Infidels, and Heretics." In 1703, he was presented to the vicarage of Deptford in Kent, on which he relinquished the rectory of Tewing, and held Lewisham and Deptford by dispensation. In this year also he was promoted, on the translation of bishop Hooper to the see of Bath and Wells, to the deanery of Canterbury; in which he was installed March 23, 1704. He was now also Tuesday lecturer at the church of St. Lawrence Jewry; in which appointment, as well as in the deanery, he was no mean successor to Tillotson and Sharp. This lecture, indeed, had long been supplied by eminent divines; and was considered as a very honourable appointment. He continued to maintain its reputation, and advance his own, till 1708, when he resigned the office, and was succeeded by Dr. Moss.

At the convocation of the clergy in October 1705, he preached the Latin sermon in St. Paul's cathedral, and was at the same time proposed, with Dr. Binckes, to fill the prolocutor's chair; but the majority declared for the latter. In Feb. 1713-14, however, he was elected to that office, and was twice afterwards re-chosen. In 1717, when the fierce spirit of controversy raged in the convocation, he checked the Bangorian champion, archdeacon Edward Tenison, in his observations, by reading the schedule of prorogation. The archdeacon, however, not content only to protest against the proceedings of the House, entered into a controversy with the prolocutor himself. In the following year a correspondence commenced between the dean and his diocesan bishop Atterbury, on the increasing neglect of public baptisms; from which it appears, that Stanhope had "long discouraged private baptisms," and

that the prelate expressed himself obliged to him for his attention in this respect, as also for his constant choice of worthy curates. After having lived an example, even from his youth upwards, of cheerful and unaffected piety, he died, universally lamented, at Bath, March 18, 1728, aged sixty-eight.

The mild and friendly temper of dean Stanhope rendered him the delight of all. To the misfortunes of others he was remarkably attentive, and that concern which he expressed, conveyed at once consolation to the heart, and improvement to the understanding. His care as a parish priest, and as a dean, was exemplary. That advice which he gave to others, was the rule of his own practice. In an excellent letter from him to a young clergyman, printed in the Gent. Mag. 1792, he says, "You will do well to demean yourself in all the offices of your function, that people may think you are in very good earnest, and so to order your whole conversation *, that they may be sure you are so." While he benefited mankind, as a writer, he was no less edifying as a preacher. To a plain and clear style he added the most becoming action, and his manner was peculiarly his own. In his will, among other benevolent legacies, he left the sum of 250*l.* to found an exhibition for a king's scholar of Canterbury school. He had been twice married, first to Olivia, daughter of Charles Cotton of Beresford in Staffordshire, esq. by whom he had one son and five daughters; and secondly to Miss Parker, half-sister of sir Charles Wager, who survived him, dying in 1730, aged about fifty-four. He was buried in the church of Lewisham, where is a memorial on a grave-stone, within the rails of the communion-table.

Dean Stanhope's literary labours succeeded each other in the following order: 1. His translation of "Thomas à Kempis De Imitatione Christi," 1696, 8vo. Dean Stanhope was himself somewhat of an ascetic. 2. A translation

* Dr. Stanhope seems not to have been averse to the *seria mixta jocis* when in company. Colman, in the "Connoisseur," informs us that, "in his younger days, when he was chaplain to a regiment, he reclaimed the officers, who were much addicted to the vulgar practice of swearing by the following method of reproof. One evening, as they were all in company together, after they had been very eloquent in this kind of rhetoric so natural to the gentlemen of the army, the worthy dean took occasion to tell a story in turn; in which he frequently repeated the words *bottle* and *glass*, instead of the usual expletives of *God*, *devil*, and *damn*, which he did not think quite so becoming for one of his cloth to make free with." This story may be true, but the circumstances of Dr. Stanhope's having been chaplain to a regiment has escaped all his biographers.

of "Charron on Wisdom," 1697, 3 vols. 8vo*. 3. "The Meditations of the Emperor M. Aurelius Antoninus," translated, with Dacier's notes and Life of the emperor, 1699, 4to. 4. "Sermons upon several occasions," fifteen in number, with a scheme, in the preface, of the author's general design, 1700, 8vo. 5. In the same year, a translation of "Epictetus," with the commentary of Simplicius, 8vo. 6. "Paraphrase on the Epistles and Gospels," 1705, 4 vols. 8vo. This is the work by which his memory is still preserved. 7. "The truth and excellence of the Christian Religion asserted, against Jews, infidels, and heretics; in sixteen sermons preached at Boyle's Lectures," 1706, 4to, republished in 1739, folio. 8. "Rochefoucault's Maxims," translated, 1706, 8vo. 9. An edition, being the fourth, of "Parsons's Christian Directory," 1716, 8vo, put into more modern language. 10. "St. Augustin's Meditations," a free version, executed with spirit and success, 1720, 8vo. 11. "A Funeral Sermon on Mr. Richard Sayer, bookseller," 1724, 4to. This was so highly approved, that it went through two editions within the year. 12. "Twelve Sermons, on several occasions," 1727, 8vo. 13. "The grounds and principles of the Christian Religion," translated by Wanley from Ostervald, and revised by Dr. Stanhope. 14. Several Sermons on particular occasions between 1692 and 1724. 15. "A posthumous work, being a translation from the Greek devotions of Dr. Lancelot Andrews," 1730, a thin 8vo. Bishop Andrews was, in some degree, the model which he chose to imitate.[1]

STANHOPE (JAMES First Earl), was descended from an ancient and honourable family of that name, which flourished for many ages in the county of Nottingham, and was son of Alexander Stanhope, esq. by Catharine his wife, daughter of Arnold Burghill, of Thinge-hill Parva, Herefordshire, esq. He was born in 1673. His father, who was very instrumental in the revolution in 1688, being in the beginning of king William's reign sent envoy extraordinary to the court of Spain, Mr. Stanhope accompanied

* The dean, however, thought it necessary to obviate the tendency of Charron's tenets on instinct and reason, by a long appendix to the 34th chapter of the first book. "It appears a little strange," says Dr. Warton in his notes upon Pope's Works, "that so orthodox a divine as Stanhope should translate two books that are supposed to favour libertinism and scepticism—the Wisdom of Charron, and the Maxims of Rochefoucault."

[1] Nichols's Bowyer.—Todd's Deans of Canterbury.—Gent. Mag. vol. LXII. and LXVIII.—Nichols's Atterbury.

him thither; which gave him an opportunity of gaining an accurate knowledge of the laws and customs of that country. He continued there some years, and thence made a tour to France, Italy, and other parts, where he made it his study to become acquainted with the laws and the constitutions, as well as the languages, of those places. He afterwards went into the confederate army in Flanders, where he served as a volunteer; and at the famous siege of Namur in 1695 distinguished himself to such advantage, that king William gave him a company of foot, and soon after a colonel's commission. Though he was but young, being then about two and twenty years old, he had free access to that king, for whom he had always the highest reverence. In the first parliament of queen Anne he was chosen representative for the borough of Cockermouth in Cumberland, as he was likewise in the succeeding parliament, summoned to meet at Westminster June the 14th, 1705; in the beginning of which year he was promoted to the rank of brigadier-general, and gained great reputation in Spain under the earl of Peterborough at the siege of Barcelona, which surrendered to the allies October the 9th, 1705. Immediately after the reduction of that place, the earl dispatched captain Norris express to England, on board the Canterbury man of war; in which ship brigadier Stanhope and the lord Shannon embarked likewise, and on the 22d of November 1705 arrived at St. Helen's. Soon after brigadier Stanhope waited on her majesty, and delivered to her several letters, particularly one from the king of Spain, now emperor of Germany, which has this passage: "I owe the same justice to your brigadier-general Stanhope upon account of his great zeal, attention, and most prudent conduct, of which he has given me proofs on all manner of occasions." Towards the close of the first session of the new parliament he returned to Spain, and his presence was extremely acceptable to his catholic majesty. In the beginning of 1708, when a French invasion in favour of the Pretender was expected, brigadier Stanhope moved to bring in a bill to dissolve the clans in Scotland, and was seconded by sir David Dalrymple, and the bill was ordered to be brought in accordingly; but the enemy not landing at that time, the bill was laid aside. About this time he, with brigadier Cadogan and others, was advanced to the rank of major-general, and soon after appointed by her majesty envoy extraordinary and plenipo-

tentiary to king Charles III. of Spain, and commander in chief of the British forces in that kingdom. He arrived at Barcelona May the 29th, 1708, and the same year reduced Port Mahon and the whole island of Minorca. In the first British parliament which met after the union of the kingdoms of England and Scotland, he was re-chosen member for Cockermouth. He was also advanced to the rank of lieutenant-general; and in 1710 was one of the managers of the House of Commons at the trial of Dr. Sacheverell, against whose doctrines he made an able speech. In the latter end of May that year he went to Spain, and on July 27, obtained a signal victory over the enemy near Almenara, as he did likewise on Aug. 20 near Saragossa; but Dec. 9 following he was taken prisoner at Brihuega.

Upon the change of administration, a new parliament being called, he was proposed candidate for the City of Westminster, together with sir Henry Dutton-Colt, but being unsuccessful, was chosen again for Cockermouth. He continued prisoner in Spain till 1712, when his imperial majesty made an exchange for the duke of Escalone, formerly viceroy of Naples; and in July the general set out on his return home by the way of France, and on the 16th of August arrived in England. In parliament he now opposed vigorously the measures of the court, and particularly the Bill of Commerce between Great Britain and France. Upon the calling a new parliament in 1713, he lost his election at Cockermouth by a small majority, but was soon after chosen unanimously for Wendover in Bucks; and opposed the Schism-bill with great spirit. Upon the arrival of king George I. in England, he was received by his majesty with particular marks of favour; and on the 27th of September 1714, appointed one of the principal secretaries of state, and October the 1st sworn one of the privy-council. On the 20th of the same month, the day of his majesty's coronation, he, with the lord Cobham, set out with a private commission to the emperor's court; where having succeeded in his negotiations, he returned to England in the latter end of December. A new parliament being summoned to meet at Westminster on the 17th of March 1714-15, he was unanimously chosen for Cockermouth, as he was likewise for Aldborough in Yorkshire. In July 1716 he attended his majesty to Germany, and was principally concerned in the alliance concluded at that time with France and the States-general, by which the

Pretender was removed beyond the Alps, and Dunkirk and Mardyke demolished. He returned with his majesty in 1716, and the following year was appointed first lord of the treasury, and chancellor of the exchequer. He was afterwards created a peer of Great Britain, by the title of baron Stanhope of Elvaston in the county of Derby, and viscount Stanhope of Mahon in the island of Minorca. In March 1718, he was appointed principal secretary of state, in the room of the earl of Sunderland, who succeeded lord Stanhope in the Treasury: and soon after was created earl Stanhope. The Spanish power growing more formidable, an alliance was set on foot between his Britannic majesty, the emperor, and the king of France, for which purpose earl Stanhope set out in June for Paris, and thence to Madrid, but finding nothing could be done with that court, he returned to England in September. In December following, he introduced a bill into the House of Lords "for strengthening the protestant interest in these kingdoms," in which he proposed a repeal of the occasional-conformity bill, and the schism bill, and it passed by a majority of eighteen.

In May 1719 he was appointed one of the lords justices, during the king's absence, and attended his majesty to Hanover; and upon his return to England April the 1st, 1720, he had the honour of composing some domestic differences in the royal family. On the 11th of June the same year, he was again appointed one of the lords justices during the absence of his majesty to Hanover, and returned to England on the 11th of November following. On the 4th of February 1720-1 his lordship was suddenly seized in the House of Lords with a complaint in the head, of which he died on the following day *. The news of his death being brought to his majesty in the evening, he was so sensibly touched with it, that he left the supper-room, and retired for two hours into his closet to lament the death of a person, in whom he reposed so high a confidence. His lordship's body was interred on the 17th of February at his seat of Chevening in Kent; and a monument was afterwards erected to his memory in Westminster-abbey. He married Lucy, daughter of Thomas Pitt, esq. some

* This was occasioned by a sudden resentment, such as a military man may be expected to feel when his honour is attacked; as in this instance lord Stanhope's was by an abusive speech of the profligate duke of Wharton. He answered it with so much warmth as to break a blood-vessel.

time governor of Fort St. George in the East-Indies, by whom he had several children. The present earl is his grandson.

James, earl Stanhope, was, as a politician, possessed of great abilities, integrity, and disinterestedness; as a military man, he was thought to possess the duke of Marlborough's talents, without his weaknesses. In private life he was very amiable. He is said to have been learned, and a curious inquirer into ancient history. About 1718 or 1719, he sent a set of queries to the abbé Vertot, respecting the constitution of the Roman senate, which the abbé answered, and both the letter and the answer were published in 1721, and long after animadverted upon by Mr. Hooke in the collection of treatises he published on that subject in 1758.[1]

STANHOPE (PHILIP DORMER), fourth earl of Chesterfield, was born in London, on the 22d of September 1694. He was the son of Philip third earl of Chesterfield by his wife lady Elizabeth Savile, daughter of George marquis of Halifax. He received his first instructions from private tutors, under the care of his grandmother, lady Halifax; and, at the age of eighteen, was sent to Trinity-hall, Cambridge. Here he studied assiduously, and became, according to his own account, an absolute pedant. "When I talked my best," he says, "I talked Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the classics contained every thing that was either necessary, or useful, or ornamental to men: and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns." He was, however, only two years exposed to this danger, for in the spring of 1714, lord Stanhope left the university for the tour of Europe, but without a governor. He passed the summer of that year at the Hague, among friends who quickly laughed him out of his scholastic habits, but taught him one far more disgraceful and pernicious, as he himself laments, which was that of gaming. Still his leading object was that of becoming an eminent statesman, and of this, among all his dissipations, he never lost sight. From

[1] Gen. Dict.—Collins's Peerage, by Sir E. Brydges.—Coxe's Life of Walpole.—Rapin's History.

the Hague he went to Paris, where, he informs us, he received his final polish, under the tuition of the belles of that place.

On the accession of George I. general Stanhope, (afterwards earl Stanhope,) his great uncle, being appointed one of the principal secretaries of state, young lord Stanhope was sent for, and though he had intended passing the carnival at Venice, returned early in 1715, and was appointed one of the gentlemen of the bedchamber to the prince of Wales. In the first parliament of this reign he was elected for the borough of St. Germain's in Cornwall; and soon became distinguished as a speaker. His ambition would not let him rest till he obtained this object; and he tells his son, in one of his letters, that from the day he was elected, to the day that he spoke, which was a month after, he thought and dreamt of nothing but speaking. He formed about this time a friendship with lord Lumley, afterwards earl of Scarborough, which no conflicts of parties ever could impair. When he made his first speech in parliament, which was a violent one, he was actually under age, and receiving a hint of this from one of the opposite party, thought proper to give up his attendance for a time, and return to Paris. His biographer surmises that he might there be engaged in political services, as well as in pleasure, which was his apparent object. Having returned to England in 1716, he spoke in favour of the septennial bill, and from time to time came forward on other occasions. The division between the court and the prince of Wales soon after threw lord Stanhope, who was attached to the latter, into opposition, from which all the influence and offers of the general, now in the height of power and favour, could not recall him. The second borough for which he sat, was Lestwithiel in Cornwall; but in January 1726, the death of his father removed him into the House of Lords.

He was soon distinguished in this house, as he had been in the lower, by his talent for speaking, which indeed he exerted with more success as a peer than as a commoner. "Lord Chesterfield's eloquence," says Dr. Maty, "though the fruit of study and imitation, was in great measure his own. Equal to most of his contemporaries in elegance and perspicuity, perhaps surpassed by some in extensiveness and strength, he could have no competitors in choice of imagery, taste, urbanity, and graceful irony. This turn

might originally have arisen from the delicacy of his frame, which, as on one hand it deprived him of the power of working forcibly upon the passions of his hearers, enabled him, on the other, to affect their finer sensations, by nice touches of raillery and humour. His strokes, however poignant, were always under the controul of decency and good sense. He reasoned best when he appeared most witty; and while he gained the affections of his hearers, he turned the laugh on his opposers, and often forced them to join in it. It might, in some degree, be owing to this particular turn that he was not heard with so much applause in the lower, as in the upper house." Besides being eminent as a speaker in parliament, lord Chesterfield had the credit of being intimate with all the wits of his time. The friendship of Pope in particular, with whom he passed much time at Twickenham, led to the very best society which could then be enjoyed. He was known also to Algarotti, Voltaire, and Montesquieu, when they visited England, and with the latter he formed a friendship, and established a correspondence.

On the accession of George II. in 1727, whom he had served with steadiness for thirteen years, lord Chesterfield seemed to have a right to expect particular favour. In this he was disappointed, owing to his having paid his court to the king's mistress, lady Suffolk, instead of applying to the queen, which her majesty, as well as the king, who always preserved a high respect for the queen, resented; but in 1728 he was appointed ambassador to Holland, in which station he was determined to distinguish himself, and his efforts were perfectly successful. Mr. Slingeland, then the grand pensionary of Holland, conceived a friendship for him, and much advanced his diplomatic education. Having by his address preserved Hanover from a war, he received high marks of his majesty's favour in being made high steward of the household, and knight of the garter. He came over in the summer of 1730, to be installed at Windsor, and then returned to his embassy. He was recalled in 1732, on the plea of health; and when he recovered, began again to distinguish himself in the House of Lords; and in the same year, on the occasion of the excise-bill, went into strong opposition against sir Robert Walpole. He was immediately obliged to resign his office of high steward, and so ill received at court that he desisted from attending it. He continued in

opposition, not only to the end of sir Robert's ministry in 1742, but even against the men with whom he had acted in the minority. It was not till the coalition of parties in 1744, by what was called "the broad-bottomed treaty," that he was admitted into the cabinet, and then very much against the will of the king, who now had long considered him as a personal enemy. In the course of this long opposition he had frequently distinguished himself by his speeches; but particularly on the occasion of the bill for putting the theatres under the authority of a licenser, which he opposed in a speech of great animation, still extant in his works. During the same period we find him engaging in marriage with Melosina de Schulenburg, countess of Walsingham, to whom he was united in September 1733; but still constantly attentive to the education of his natural son by a former connection at the Hague. By his wife he had no children. In 1741 and 1742 he was obliged to pay temporary visits to the continent on account of his health, at which time it appears that he wrote regularly to his son, then only ten years old.

On the 11th of January, 1745, he was again sent ambassador and plenipotentiary to Holland, and succeeded in the purposes of his embassy, beyond the hopes of those who had employed him. He took his leave of the states-general eight days after the battle of Fontenoy, and hastened to his office of lord-lieutenant of Ireland, to which he had been nominated before he went to Holland. That he filled this difficult office at a very critical time, with the greatest dignity and ability, is well known, and few viceroys have succeeded so completely in conciliating the esteem and confidence of the Irish nation. He left it, however, in April 1746. His services there and in Holland had succeeded in removing the prejudices of the king, at whose express desire he accepted the place of principal secretary of state in November the same year, and returned no more to Ireland. He retired from this office on the 6th of January 1748, even more to the regret of the king, whom he had conciliated by his manners as well as his services, than he had entered at first into administration. He was, however, determined to the step, by finding that he could not carry measures in the cabinet, which appeared to him of the highest political importance. His health also had greatly declined, he was troubled by frequent attacks of vertigo, and appears from this time to have determined

to preserve himself free from the fatigues of office. His retirement was amused and dignified by literature and other elegant pursuits; and the chief part of his miscellaneous works bear date after this period. Deafness coming upon him, in addition to his other complaints, he did not often take an active part in the business of the House of Lords, but in the debates concerning the alteration of the style, which took place in February 1751, he distinguished himself by an eloquent speech in favour of the measure. Of this he speaks with modesty in one of his letters to his son. Every one complimented him, and said that he had made the whole very clear to them, "when, God knows," says he, "I had not even attempted it. I could as soon have talked Celtic or Sclavonian to them as astronomy, and they would have understood me full as well. Lord Macclesfield," he adds, "who had the greatest share in forming the bill, and is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter would admit of; but as his words, his periods, and his utterance were not near so good as mine, the preference was most unanimously, though most unjustly, given to me."

Anxious to support a literary character, lord Chesterfield wished also to be considered as a patron of literature, but, occupied by other cares, and not willing to make any great sacrifices for that object, he managed his advances to Dr. Johnson on the subject of his Dictionary so ill, that they procured for him only a rebuff, accompanied by that letter of dignified severity, which, though he affected to despise, he could not but feel at the time. It must be owned, however, that the two papers which he published on the occasion, in the World (No. 100 and 101), gave an honourable and useful recommendation to the work. In November, 1768, he lost that son whose education and advancement had been, for many years, the principal objects of his care; and, his own infirmities increasing very fast upon him, the remainder of his life wore a cast of melancholy and almost of despondency. He represents himself, in some letters at that period, as "totally unconnected with the world, detached from life, bearing the burthen of it with patience, from instinct rather than reason, and, from that principle alone, taking all proper methods to preserve it." This, indeed, was not uniform;

his natural vivacity still occasionally displayed itself; but in his moments of seriousness he presents a melancholy picture, of a mind destitute of the only effectual supports under natural decay and pain. He lived, with increasing infirmities, to the 24th of March 1773. His character is thus briefly summed up by Dr. Maty. "A nobleman unequalled in his time for variety of talents, brilliancy of wit, politeness, and elegance of conversation. At once a man of pleasure and of business; yet never suffering the former to encroach upon the latter. His embassy in Holland marks his skill, dexterity, and address as an able negotiator. His administration in Ireland, where his name is still revered by all ranks and orders of men, indicates his integrity, vigilance, and sound policy as a statesman. His speeches in parliament fix his reputation as a distinguished orator, in a refined and uncommon species of eloquence. His conduct in public life was upright, conscientious, and steady: in private, friendly and affectionate; in both, pleasant, amiable, and conciliating." He adds, "these were his excellencies; let those who surpass him speak of his defects." This friendly artifice to close the mouths of objectors, ought not, however, to prevent an impartial biographer from saying, for the benefit of mankind at large, that the picture he has exhibited of himself in his "Letters to his Son," proves him to have been a man in whose mind the applause of the world was the great, and almost the sole governing principle. No attack of an enemy could have degraded his character so much as the publication of these letters; which, if they do not quite deserve the severe reprehension of Johnson, that they "inculcate the morals of a strumpet, with the manners of a dancing-master," certainly display a relaxation of principle, for which no talents can make amends.

These letters appeared in two vols. 4to. in 1774. His "Miscellaneous works," also in two vols. 4to. were published in 1777. They consist of papers supplied to Fog's Journal, to a periodical paper entitled "Common Sense," and "The World;" all evincing considerable vivacity and skill in writing. Some of his speeches, and other state papers, conclude the first volume. The second contains an ample collection of his Letters, digested into three books. Many of these are written in French, of which language he was, for a foreigner, a very complete master. In 1778 a third volume of "Miscellaneous works" was

published, but, as the former had not been eminently successful, this, which appeared in a dubious shape, attracted very little attention, and few copies are supposed to have got abroad. Lord Chesterfield's entrance into the world, says lord Orford, was announced by his bon-mots, and his closing lips dropped repartees that sparkled with his juvenile fire. Of these witticisms, several are currently repeated in conversation, though on what authority is now uncertain. He appears, by a few specimens, to have possessed considerable talents for the lighter kinds of poetry; some proofs of which appear in the first volume of Dodsley's collection; but it has been said that he often assumed to himself the credit of verses not his own. As a patron he was distinguished by his steady protection of the elegant, but unfortunate, Hammond; whose poems he published after the author's death, in 1743, with a preface, but without an avowal of himself as the editor. Encomiums upon him, as the friend of merit and letters, may be found in the writings of this poet, of Pope, and many others; but some of the most elegant compliments to him appear in the third volume of Dodsley's collection, and proceeded from the pen of Philip Fletcher, dean of Kildare. Applause was his favourite object, and few men have enjoyed it in a greater abundance. [1]

STANLEY (THOMAS), an accomplished scholar and poet, connected, though in an oblique line, with the illustrious family of Derby, was the descendant of a natural son, Thomas Stanley, of Edward earl of Derby. His father was sir Thomas Stanley of Laytonstone, in Essex, and Cumberlow, in Hertfordshire, knight, by his second wife, Mary, daughter of sir William Hammond, of St. Alban's-court in the parish of Nonington between Canterbury and Deal. He was born in 1625, and was educated in his father's house, under the tuition of William Fairfax, son of Edward Fairfax, of Newhall, in the parish of Ottley, in Yorkshire, the celebrated translator of Tasso. From thence he was sent in 1639 as a fellow-commoner to Pembroke-hall, Cambridge, where he distinguished himself by his proficiency in polite learning; having still, as he had in more advanced years, the advantage of Mr. Fairfax's society, as the director of his studies. In 1641, the de-

[1] Life by Maty.—Lord Orford's Works, vol. I. 535, V. 40, 84, 663.—Swift's Works, see Index.—Forbes's Life of Beattie.—Boswell's Life of Johnson.—Bowles's edition of Pope's Works.—Collins's Peerage, by sir E. Brydges.

gree of M. A. was conferred on him *per gratiam*, along with prince Charles, George duke of Buckingham, and others of the nobility.

Having spent some time in foreign travel, he took up his residence, during the usurpation, in the Middle Temple, where he formed a friendship and community of studies with his first cousin, Edward Sherburne, afterwards sir Edward, the poet and translator, who dedicated his poems to Stanley. These ingenious men arrived at the Temple about the same time, from the unfortunate surrender of Oxford to the parliament forces. Stanley, as Wood says, now "became much deserving of the commonwealth of learning in general, and particularly for the smooth and genteel spirit in poetry, which appears not only in his genuine poems, but also from those things he hath translated out of the ancient Greek and Latin, as the modern Italian, Spanish, and French poets."

Mr. Stanley died at his lodgings, in Suffolk-street, in the parish of St. Martin's-in-the-Fields, April 12, 1678, and was buried in the church there. He married Dorothy daughter and co-heir of sir James Enyon, of Flower, in Northamptonshire, bart. By this lady he had a son of both his own names, who was educated at Pembroke-hall, Cambridge, and, when very young (Aubrey says at fourteen), translated Ælian's "Various Histories," which he dedicated to his aunt, the lady Newton, wife of sir Henry Puckering Newton, knt. and bart. to whom his father had dedicated his Æschylus.

Mr. Stanley's "Poems" and "Translations" were printed in 1649, 8vo, and reprinted in 1651 with additions; and correct editions of both were lately published in 1814 and 1815, under the fostering hand of sir E. Brydges, bart. who has prefixed a biographical memoir to the "Poems," to which we are greatly indebted in this sketch, especially for corrections of the preceding erroneous accounts of Mr. Stanley.

But the work to which Mr. Stanley deservedly owed his high reputation as a scholar, was his "History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect." This he dedicated to his uncle John Marsham, esq. the well-known author of the "Canon Chronicus," who first suggested the design; and in the dedication Mr. Stanley mentions the learned Gassendus as his precedent; "whom," he adds,

"nevertheless I have not followed in his partiality. For he, though limited to a single person, yet giveth himself liberty of enlargement; and taketh occasion, from this subject, to make the world acquainted with many excellent disquisitions of his own." Our scope, being of a greater latitude, affords less opportunity to favour any particular, while there is due to every one the commendation of their own deserts." This very elaborate and useful work has gone through four editions in English, the first in parts, 1655—1660, the second in 1687, the last and best in 1743, 4to. It was also translated into Latin, and published at Leipsic in 1711, by Fritch, in quarto, with considerable additions and corrections. The account of the Oriental learning and philosophy, with which it concludes, appeared so valuable to Le Clerc, that he published a Latin translation of it in 1690, 8vo, with a dedication to bishop Burnet, and placed it at the end of the second volume of his "Opera Philosophica."

When Stanley had finished this work, which was when in his thirtieth year, he undertook to publish "Æschylus," the most obscure and intricate of all the Greek poets; and after employing much pains in restoring his text and illustrating his meaning, produced an accurate and beautiful edition of that author, under the title of "Æschyli Tragœdiæ Septem, &c. Versione et Commentario Thomæ Stanleii," 1663 and 1664, two dates, but the same edition, folio. Dedicated to sir Henry Puckering Newton, baronet. The merits of this celebrated edition are sufficiently known. Morhoff, Fabricius, and Harles, have all stated its excellencies; and the labours of every preceding commentator, the fragments of the lost dramas, with the entire Greek scholia, are embodied in it. De Bure observes, that when Pauw gave out his proposals for printing an edition of Æschylus, the work of Stanley sunk in value; but when Pauw's edition actually appeared, the learned were disappointed, and Stanley's edition rose in price and value. Good copies are now very rare. Besides these monuments of his learning, which are published, there were many other proofs of his unwearied application, remaining in manuscript after his death, in the library of More, bishop of Ely, and now in the public library at Cambridge; namely, his large "Commentaries on Æschylus," in 8 vols. folio; his "Adversaria, or Miscellaneous Remarks," on several

passages in Sophocles, Euripides, Callimachus, Hesychius, Juvenal, Persius, and other authors of antiquity; "Copious Prelections on Theophrastus's Characters;" and "A Critical Essay on the First-fruits and Tenths of the Spoil," said in the epistle to the Hebrews to be given by Abraham to Melchisedeck.[1]

STANYHURST (RICHARD), an historian, poet, and divine of the sixteenth century, was born in Dublin, probably about 1545 or 1546. His father James Stanyhurst was a lawyer, recorder of Dublin, and speaker of the House of Commons in several parliaments. He published, in Latin, "Piæ Orationes;" "Ad Corsagiensem Decanum Epistolæ," and three speeches, in English, which he delivered as speaker, at the beginning of the parliaments of the 3d and 4th Philip and Mary, and the 2d and 11th of Elizabeth. He died Dec. 27, 1573, leaving two sons, Walter and Richard. Of WALTER our only information is, that he translated "Innocentius de contemptu Mundi."

RICHARD had some classical education at Dublin, under Peter White, a celebrated school-master, whence he was sent to Oxford in 1563, and admitted of University-college. After taking one degree in arts, he left Oxford, and undertook the study of the law with diligence, first at Furnival's-inn, and then at Lincoln's-inn, where he resided for some time. He then returned to Ireland, married, and turned Roman Catholic. Removing afterwards to the continent, he is said by A. Wood to have become famous for his learning in France, and the Low Countries. Losing his wife, while he was abroad, he entered into orders, and was made chaplain, at Brussels, to Albert archduke of Austria, who was then governor of the Spanish Netherlands. At this place he died in 1618, being universally esteemed as an excellent scholar in the learned languages, a good divine, philosopher, historian, and poet. He kept up a constant correspondence with Usher, afterwards the celebrated archbishop, who was his sister's son. They were allied, says Dodd, "in their studies as well as blood; being both very curious in searching after the writings of the primitive ages. But their reading had not the same effect. The uncle became a catholic, and took no small pains to bring over the nephew." Stanyhurst published several works,

[1] Biog. Preface by sir E. Brydges.—Biog. Brit.—Life prefixed to his history.—Ath. Ox. vol. I.

the first of which was written when he had been only two years at Oxford, and published about five years after. It was a learned commentary on Porphyry, and raised the greatest expectations of his powers, being mentioned with particular praise, as the work of so young a man, by Edmund Campion, the Jesuit, then a student of St. John's college. It is entitled "Harmonia, seu catena dialectica in Porphyrium," Lond. 1570, folio. 2. "De rebus in Hibernia gestis, lib. iv." Antwerp, 1584, 4to. According to Keating, this work abounds, not only in errors, but misrepresentations, which Stanyhurst afterwards acknowledged. 3. "Descriptio Hiberniæ," inserted in Holinshed's Chronicle. 4. "De vita S. Patricii, Hiberniæ Apostoli, lib. ii." Antw. 1587, 12mo. 5. "Hebdomada Mariana," Antw. 1609, 8vo. 6. "Hebdomada Eucharistica," Douay, 1614, 8vo. 7. "Brevis præmonitio pro futura concertatione cum Jacobo Usserio," Douay, 1615, 8vo. 8. "The Principles of the Catholic Religion." 9. "The four first books of Virgil's Æneis, in English Hexameters," 1583, small 8vo, black letter. To these are subjoined the four first Psalms; the first in English Iambics, though he confesses, that "the Iambical quantitie relisheth somwhat unsavorly in our language, being, in truth, not al togeather the toothsomest in the Latine." The second is in elegiac verse, or English hexameter or pentameter. The third is a short specimen of the asclepiac verse; thus: "Lord, my dirye foes, why do they multiply." The fourth is in sapphics, with a prayer to the Trinity in the same measure. Then follow, "certayne poetical conceites," in Latin and English: and after these some epitaphs. The English throughout is in Roman measures. The preface, in which he assigns his reasons for translating after Phaer, is a curious specimen of quaintness and pedantry. Mr. Warton, in his History of Poetry, seems not to have attended to these reasons, such as they are; but thus speaks of the attempt of Stanyhurst: "After the associated labours of Phaier and Twyne, it is hard to say what could induce *Robert* [Richard] Stanyhurst, a native of Dublin, to translate the four first books of the Æneid into English hexameters, which he printed at London, in 1583, and dedicated to his brother Peter Plunket, the learned baron of *Dusanay* [Dunsanye], in Ireland. Stanyhurst was at that time living at Leyden, having left England for some time, on account of the [his] change of religion." In the choice of his measure he is more unfortu-

nate than his predecessors, and in other respects succeeded worse. Thomas Naishe, in his Apology of Pierce Pennilesse, printed in 1593, observes, that 'Stanyhurst, the otherwise learned, trod a foul, lumbring, boistrous, wallowing measure, in his translation of Virgil. He had never been praised by Gabriel Harvey for his labour, if therein he had not been so famously absurd.' Harvey, Spenser's friend, was one of the chief patrons, if not the inventor of the English hexameter here used by Stanyhurst." His translation opens thus:

I that in old season wyth reed's oten harmonye whistled
My rural sonnet; from forrest flitted, I forced
Thee sulcking swincker thee soile, though craggie to sunder,
A labor and a travaile too plowswains hartily welcom.
Now manhod and garboils I chant, and martial horror.

It is observable, that he lengthens *the* into *thee*, and *to* into *too*, for the sake of his verse. Mr. Warton cites the beginning of the second book, and then adds, "with all this foolish pedantry, Stanyhurst was certainly a scholar. But in this translation he calls Chorœbus, one of the Trojan chiefs, a *Bedlamite*; he says, that old Priam girded on his sword *Morglay*, the name of a sword in the Gothic romances; that Dido would have been glad to have been brought to bed, even of a *cockney*, a *Dandiprat hop-thumb*; and that Jupiter, in kissing her daughter, *bust his pretty proting parrot*." Stanyhurst is styled by Camden, "Eruditissimus ille nobilis Richardus Stanihurstus."

Stanyhurst had a son WILLIAM, born at Brussels in 1601. He became a Jesuit, and a writer of reputation among persons of his communion. He died in 1663. Sotwell has given a list of his works, of which we shall mention only "Album Marianum, in quo prosa et carmine Dei in Austriacos beneficia, et Austriacorum erga Deum obsequia recensentur." Louvaine, 1641, folio.[1]

STAPLEDON (WALTER), founder of Exeter college, and of Hart-hall, Oxford, was so named from Stapledon, in the parish of Cookberry, the ancient residence of the family. Prince thinks he was born at Annery, in the parish of Monklegh, near Great Torrington, in Devonshire. All we have of his history begins with his advancement to the bishopric in 1307. He is said to have been of "great

[1] Warton's Hist. of Poetry.—Philips's Theatrum by sir E. Bridges.—Censura Literaria, vol. II. and IV.—Ath. Ox. vol. I.—Dodd's Ch. Hist.—Harris's Ware.

parentage, and his installation was graced by ceremonies of magnificent solemnity. On his arrival at Exeter, he alighted from his horse at Eastgate, and walked on foot, the ground being smoothed and covered with black cloth, to the cathedral; on each hand he was accompanied by a person of distinction; while sir Hugh Courtney, who claimed the honour of being steward on this occasion, walked before him. At Broadgate he was received by the chapter and choir. After the accustomed ceremonies, a grand feast was given, of such expence as the revenues of the bishopric, according to Godwin's estimation, would not have been sufficient to defray, yet in Henry IVth's time it was valued at 7000*l.* per annum, a sum scarcely credible, as the expence of an entertainment.

All the steps of his political life were marked with honours. He was chosen one of the privy council to Edward II. appointed lord treasurer, and employed in embassies, and other weighty affairs of state, in which his abilities and integrity would have been acknowledged, had he not lived in a period of remarkable turbulence and injustice. In 1325 he accompanied the queen to France in order to negociate a peace, but her intentions to depose her husband were no longer to be concealed, and the bishop, whose integrity her machinations could not corrupt, continued to attach himself to the cause of his unfortunate sovereign, and fell an early sacrifice to popular fury. In 1326 he was appointed guardian of the city of London during the king's absence in the west, and while he was taking measures to preserve the loyalty of the metropolis, the populace attacked him, Oct. 15, as he was walking the streets, and beheaded him near the north door of St. Paul's, together with sir Richard Stapledon, his brother. Godwin informs us that they buried the bishop in a heap of sand at the back of his house, without Temple-bar. Walsingham says they threw it into the river; but the former account seems most consistent with popular malevolence and contempt. Exeter house was founded by him as a town residence for the bishops of the diocese, and is said to have been very magnificent. It was afterwards alienated from the see, and by a change of owners, became first Leicester, and then Essex house, a name which the scite still retains. It appears that the queen soon after ordered the body of the murdered bishop to be removed and interred, with that of his brother, in Exeter cathedral. In the 3d Edward III.

1330, a synod was held at London before Simon, archbishop of Canterbury, to make inquiry into bishop Stapledon's death; and his murderers, and all who were any way privy or consenting to the crime, were executed. His monument, in the north aile of Exeter cathedral, was erected by the rector and fellows of Exeter college. Among the muniments of the dean and chapter of Exeter, there is an account of the administration of his goods, by Richard Braylegh, dean of Exeter, and one of his executors; by which it appears that he left a great many legacies to poor scholars, and several sums of money, from twenty to sixty shillings, for the repairing of bridges in the county, and towards building Pilton church, &c.

Walter de Stapledon was not more eminent for the judgment and firmness which he displayed as a statesman, in times of peculiar difficulty, than for his love of learning. After he had engaged Hart, or Hart-hall, for the accommodation of his scholars, he purchased a tenement on the scite of the present college, called St. Stephen's hall, in 1315, and having purchased also some additional premises, known then by the names of Scot-hall, Leding-Park-Hall, and Baltaye-Hall, he removed the rector and scholars of Stapledon, or Hart-hall to this place, in pursuance of the same foundation charter which he had obtained of the king for founding that hall in the preceding year. According to the statutes which he gave to this society, the number of persons to be maintained appears to have been thirteen, one to be instructed in theology or canon law, the rest in philosophy. Eight of them were to be of the archdeaconries of Exeter, Totness, and Barnstaple, four of the archdeaconry of Cornwall, and one, a priest, might be nominated by the dean and chapter of Exeter from any other part of the kingdom. In 1404, Edmund Stafford, bishop of Exeter, a great benefactor, changed the name from Stapledon to Exeter Hall, but it did not rise to the consequence of a corporate body until the time of sir William Petre, who, in 1565, procured a new body of statutes, and a regular deed of incorporation, increasing also the number of fellowships, &c.[1]

STAPLETON (sir ROBERT), a dramatic poet, was the third son of Richard Stapleton, esq. of Carleton, in York-

[1] Wood's Colleges and Halls.—Polwhele's Hist. of Devonshire.—Chalmers's Hist. of Oxford.

shire, and uncle to sir Miles Stapleton, and Dr. Stapleton, a Benedictine monk. As his family were zealous Roman catholics, he was educated in the same religion in the college of the English Benedictines at Douay; but, being born with a poetical turn, and too volatile to be confined within the walls of a cloister, he threw off the restraint of his education, quitted a recluse life, came over to England, and turned protestant. Having good interest, which was perhaps also promoted by the change of his religion, he was made gentleman-usher of the privy-chamber to the prince of Wales, afterwards Charles II. We find him constantly adhering to the interest of his royal master; for when his majesty was driven out of London by the threatenings and tumults of the discontented, he followed him, and, in 1642, received the honour of knighthood. After the battle of Edgehill, when his majesty was obliged to retire to Oxford, our author then attended him; and was created doctor of the civil laws. When the royal cause declined, Stapleton thought proper to retire and apply himself to study; and, as he was not amongst the most conspicuous of the royalists, he was suffered to enjoy his solitude unmolested. At the restoration he was again promoted in the service of Charles II. and held a place in that monarch's esteem till his death, July 11, 1669. He was interred near the vestry door in Westminster-abbey. Langbaine says that his writings have "made him not only known, but admired, throughout all England, and while Musæus and Juvenal are in esteem with the learned, sir Robert's fame will still survive; the translation of these two authors having placed his name in the temple of immortality." "The Loves of Hero and Leander, from the Greek of Musæus, with notes," was published, Lond. 1647, 8vo; and such was Stapleton's regard for Musæus, that he afterwards reduced the story into a dramatic poem. His "Juvenal" was published in 1647, 8vo, and was thought to be preferable to Holyday's, but they are both too literal. In 1650 he published a translation of Strada's "History of the Belgic War," fol. His dramatic pieces are, 1. "The Slighted Maid", 1663. 2. "The Step-mother," 1664. 3. "Hero and Leander," 1669; and, according to the books of the stationers' company, 4. "The Royal Choice." [1]

[1] Ath. Ox. vol. II.—Biog. Dram.—Cibber's Lives.—Dodd's Ch. Hist.

STAPLETON (THOMAS), a celebrated controversialist on the side of the papists, was born at Henfield, in Sussex, in 1535, of a genteel family from Yorkshire. Having been educated at Canterbury and Winchester, he was removed to New college, Oxford, where he obtained a perpetual fellowship in 1554. In the same reign, which was that of Mary, he was made prebendary of Chichester; but on the accession of Elizabeth, left the kingdom, with his father and other relations, and settled at Louvain, where he distinguished himself by his controversial writings against Jewel, Horne, Whitaker, and other eminent divines of the English church. He also visited Paris and Rome, but returned to Louvain, where he translated Bede's Church History into English. He then became regius professor of divinity in the new university of Douay, and canon in the church of St. Amoure. He became a Jesuit, but again relinquished the order, and returning to Louvain, was appointed regius professor in divinity there, canon of St. Peter's, and dean of Hillerbeck. He died in 1598, and was buried in the church of St. Peter at Louvain. Clement VIII. had invited him to Rome, but he did not choose to go. This pope, it is said, intended to bestow upon him a cardinal's hat, and that this honour was prevented by his death. He was, however, so great an admirer of Stapleton's writings, that he ordered them to be read publicly at his table. Cardinal Perron, who was an eminent author himself, esteemed him, both for learning and acuteness, the first polemical divine of his age; and Whitaker himself, seems to allow no less.

His chief works are, 1. "Tres Thomæ; seu res gesta S. Thomæ Apost. S. Thomæ archiep. Cant. et Thomæ Mori." 2. "Orationes funebres," Antw. 1577. 3. "Orationes Academicæ miscellaneæ," 1602. 4. "Orationes Catecheticæ," Antw. 1598. His works were published collectively at Paris, in 1620, 4 volumes, folio. To which is prefixed his life, by Hollendum. His epitaph is extant in Pits.[1]

STATIUS (PUBLIUS PAPINIUS), an ancient Roman poet who flourished in the first century, was born at Naples, and descended of a good family by his father's side. His father was a rhetorician, a man of probity and learning, and also a poet, although none of his works are now extant. Our author discovered an early inclination for poetry,

[1] Tanner.—Pits.—Ath. Ox. vol. I. new edit.—Dodd's Church Hist.—Fuller's Worthies.

which was so much improved by his father's instructions, that he soon was introduced to the first geniuses of the age, and afterwards to the emperor himself, by his friend Paris, the player, at that time one of the chief court-favourites. His literary merit gained him so large a share of the emperor's esteem, that he was permitted to sit at table with him among his ministers and courtiers of the highest quality, and was often crowned for his verses, which were publicly recited in the theatre. And, although he once lost the prize in the capitol, the frequent determination of the judges in his favour created him the envy of Martial; who piqued himself much on his extempore productions, and has therefore never mentioned Statius in his account of the poets, his contemporaries. The "Thebaid," finished at Naples, and dedicated to Domitian, was received at Rome with the greatest applause, as Juvenal has told us in a celebrated passage, which, however, is thought by some to have been nothing more than a sneer. In this passage, which begins

"Curritur ad vocem jucundam et carmen amicæ, &c."

Dr. Warton thinks it cannot be doubted that Juvenal meant to be satirical, and to insinuate obliquely that Statius was the favourite poet with the vulgar, who are easily captivated with a wild and inartificial tale, and an empty magnificence of numbers. Statius had, however, no sooner finished his "Thebaid," than he formed the plan of his "Achilleid," a work, in which he intended to take in the whole life of Achilles, and not one single action, as Homer has done in the Iliad. This he left imperfect, dying at Naples, about A. D. 96, before he had well finished two books of it.

When he was young, he fell in love with, and married a widow, daughter of Claudius Apollinaris, a musician of Naples. He describes her in his poems, as a very beautiful, learned, ingenious, and virtuous woman, and a great proficient in his own favourite study of poesy. Her society was a solace to him in his heavy hours, and her judgment of no small use in his poem, as he himself has confessed to us in his "Sylvæ." He inscribed several of his verses to her, and as a mark of his affection behaved with singular tenderness to a daughter which she had by a former husband. During his absence at Naples for the space of twenty years, she behaved with the strictest fidelity, and at length followed him, and died there. He had no children

by her; and therefore adopted a son, whose death he bewails in a very pathetic manner. It appears that he sold a tragedy called "Agave" to Paris, already mentioned, and that what he got by this and Domitian's bounty had set him above want. He informs us that he had a small country seat in Tuscany, where Alba formerly stood. With regard to his moral character, from what we can collect, he appears to have been religious almost to superstition, an affectionate husband, a loyal subject, and good citizen. Some critics, however, have not scrupled to accuse him of gross flattery to Domitian: and that he paid his court to him with a view to interest, cannot be denied, yet his advocates are willing to believe that his patron had not arrived to that pitch of wickedness and impiety at the time he wrote his poem, which he showed afterwards. Envy made no part of his composition. That he acknowledged merit, wherever he found it, his Genethliacon of Lucan, and Encomia on Virgil, bear ample testimony. He carried his reverence for the memory of the latter almost to adoration, constantly visiting his tomb, and celebrating his birthday with great solemnity. His tragedy of "Agave" excepted, we have all his works, consisting of his "Sylvæ," or miscellaneous pieces, in five books, his "Thebaid" in twelve, and his "Achilleid" in two.

Statius, by the general verdict of modern critics, is ranked among those authors, who, by their forced conceits, violent metaphors, swelling epithets, and want of just decorum, have a strong tendency to dazzle, and to mislead inexperienced minds, and tastes unformed, from the true relish of possibility, propriety, simplicity, and nature. Dr. Warton, in his "Essay on Pope," who translated part of the "Thebaid," has many just remarks on authors of this cast, but allows that Statius has passages of true sublimity, and had undoubtedly invention, ability, and spirit. We must not confound Publius Papinius Statius, as some have done, with another Statius, whose surname was Surculus; or, as Suetonius calls him, Ursulus. This latter was, indeed, a poet, as well as the other; but he lived at Tolosa in Gaul, and taught rhetoric in the reign of Nero.

The best editions of Statius are these: that of Gronovius, 12mo, 1653; of Barthius, 2 vol. 4to, 1664; and the Variorum, L. Bat. 1671, 8vo. The best edition of the "Sylvæ," is that "cum notis & emendationibus Jeremiæ Markland,

Lond. 1728," 4to. There is an English translation of the "Thebaid" by Lewis.[1]

STAUNFORD, or STANFORD (Sir WILLIAM), an eminent lawyer in the sixteenth century, was the son of William Staunford, of London, mercer, and the grandson of Richard Staunford of Rowley in Staffordshire. He was born in 1509, at Hadley in Middlesex, where his father had purchased some property, and had married a London lady of the name of Gedney. After studying for some time at Oxford, he applied to municipal law in Gray's Inn, and soon acquired reputation for knowledge of his profession. In 1545, he was chosen autumn-reader to this society, but did not read until Lent following, owing, as Wood says, to the plague: the year after he was appointed attorney-general. In 1551 he was double Lent reader at Gray's-inn, made serjeant at law the next year, and queen's serjeant in 1553, when Mary came to the throne, as he was a zealous adherent to her religion. In 1554 he became a judge of the common-pleas, and the same year received the honour of knighthood. He died Aug. 28, 1558, and was buried in Hadley church. While both at the bar and on the bench, he was much esteemed, and obtained no small fame by his writings, which still perpetuate his name. They are 1. "Placita coronæ," in French, 4to, 1557, and often reprinted from that time to 1607. 2. "Exposition of the King's prerogative," printed with the former. He left also many MSS. His "Placita coronæ" were published in an epitomized form, by Walter Young, Lond. 1660, 8vo. and 1663.[2]

STAUNTON (Sir GEORGE LEONARD), secretary and historian of an embassy to China, was son of a gentleman of small fortune in the county of Galway, in Ireland; and sent early to study physic at Montpelier, where he proceeded M. D. On his return to London, he translated Dr. Störck's treatise on hemlock, and drew up for the "Journal Etranger" in France a comparison between the literature of England and France. About the year 1762, Dr. Staunton embarked for the West Indies, as we find from a farewell letter written to him by Dr. Johnson, given by Mr. Boswell in his life of that great man. This epistle is replete

[1] Preface by Lewis.—Crusius's Roman Poets.—Vossius de Poet. Lat.—Dibdin's Classics.—Bowle's edition of Pope's Works.—Saxii Onomast.

[2] Ath. Ox. vol. I.—Tanner.—Fuller's Worthies.—Lloyd's Worthies.—Dodd's Church Hist.

with excellent advice, and does equal credit to the writer, and the person to whom it is addressed. Dr. Staunton resided, for several years, in the West Indies, where he acquired some addition to his fortune by the practice of physic; purchased an estate in Grenada which he cultivated; and had the good fortune to obtain the friendship of the late lord Macartney, governor of that island, to whom he acted as secretary, and continued in that capacity until the capture of it by the French, when they both embarked for Europe. Having studied the law, while in Grenada, Dr. Staunton filled the office of attorney-general of the island. Soon after lord Macartney's arrival in England, he was appointed governor of Madras, and took Mr. Staunton with him (for he seems now to have lost the appellation of doctor) as his secretary. In this capacity, Mr. Staunton had several opportunities of displaying his abilities and intrepidity, particularly as one of the commissioners sent to treat of peace with Tippoo Sultaun, and in the seizure of general Stuart, who seemed to have been preparing to act by lord Macartney as had been before done by the unfortunate lord Pigot. The secretary was sent with a small party of seapoys to arrest the general, which he effected with great spirit and prudence, and without bloodshed. On his return to England, the India Company, as a reward for his services, settled on him a pension of 500*l.* per annum; the king soon after created him a baronet of Ireland, and the University of Oxford conferred on him the degree of LL.D. It having been resolved to send an embassy to China, lord Macartney was selected for that purpose, and he took his old friend and countryman along with *him*, who was not only appointed secretary of legation, but had also the title of envoy-extraordinary and minister-plenipotentiary bestowed on him, in order to be able to supply the place of the ambassador in case of any unfortunate accident. The events of this embassy, which, on the whole, proved rather unpropitious, are well known, and were given to the public in two quarto volumes, written by sir George. This account is rather to be considered as a proof of learning and observation than of genius and reflection. The subject itself was highly interesting, but it is certainly not rendered very much so in the relation. However, it is on the whole a valuable work, and creditable to his character for knowledge and diligence. And when we consider the short time he took to compile these volumes, added to the

severe illness he actually laboured under, and with which he was attacked soon after his return, we cannot withhold our praise and approbation. As a proof of the esteem in which the India Company held sir George Staunton, they appointed his son, who accompanied him in the former voyage, a writer to China; and had the father's health permitted, he would, probably, again have attended lord Macartney in some honourable and confidential station to his government at the Cape of Good Hope. The memoirs of sir George, if drawn up at full length, would exhibit many instances of a strong and ardent mind, labouring occasionally under difficulties, and surmounting dangers by patience, talents, and intrepidity. His conduct in the seizure of general Stuart, demonstrated his resolution and presence of mind; and when treating with Tippoo, he had the address to induce M. Suffrein to suspend hostilities, even before he had received advice from his court of the treaty of peace being signed between Great Britain and France.

Sir George died at his house in Devonshire-street, Portland-place, Jan. 12, 1801, and was succeeded in his title by his only son, now sir Thomas Staunton, by his wife Jane Collins, one of the daughters of Benjamin Collins, esq. banker at Salisbury, whom sir George married in 1771.[1]

STAVELEY, (THOMAS, esq.) a learned gentleman, of Cussington, Leicestershire, after having completed his academical education at Peter-house, Cambridge, was admitted of the Inner Temple, July 2, 1647, and called to the bar June 12, 1654. In 1656, he married Mary the youngest daughter of John Onebye, esq. of Hinckley, and steward of the records at Leicester, and succeeded his father-in-law in that office in 1672. In 1674, when the court espoused the cause of popery, and the presumptive heir to the crown openly professed himself a Catholic, Mr. Staveley displayed the enormous exactions of the court of Rome, by publishing in 1674, "The Romish Horseleech." This work was reprinted in 1769. Some years before his death, which happened in 1683, he retired to Belgrave near Leicester, and passing the latter part of life in the study of English history, acquired a melancholy habit, but was esteemed a diligent, judicious, and faithful antiquary. His "History of Churches in England: wherein is shown, the time, means, and manner of founding, building, and endowing of Churches, both

[1] Gent. Mag. vol. LXXI. &c.

cathedral and rural, with their furniture and appendages," was first published in 1712, and reprinted 1773. It is a work of considerable research and learning, the result of having carefully examined many books and records; and contains a complete account of the sacred furniture of churches from the earliest origin. In one respect, however, he has too hastily adopted the notion that the Saxons had no stone buildings among them, while he is forced to acknowledge that Bede's *Candida casa* was one of them. Besides this work, Mr. Staveley left a curious historical pedigree of his own family, drawn up in 1682, the year before he died, which is preserved at large in the work which furnishes this article; and also some valuable collections towards the "History and Antiquities of Leicester," to which he had more particularly applied his researches. These papers, (which Dr. Farmer, the late learned master of Emanuel college, Cambridge, intended once to publish, were, by that gentleman's permission, put into the hands of Mr. Nichols, who gave them to the world in the "Bibliotheca Topographia Britannica," and since in his more elaborate "History of Leicestershire." The younger Mr. S. Carte (an able antiquary, and an eminent solicitor), who had a copy of Mr. Staveley's papers, says of them, in a MS letter to Dr. Ducarel, March 7, 1751: "His account of the earls of Leicester, and of the great abbey, appears to have been taken from Dugdale's "Baronage," and "Monasticon;" but, as to his sentiments in respect to the borough, I differ with him in some instances. By the charter for erecting and establishing the court of records at Leicester, the election of the steward is granted to the mayor and court of aldermen, who likewise have thereby a similar power, in respect to a bailiff for executing their writs. But afterwards, viz. Dec. 20, 7 Jac. I. the great earl of Huntingdon having been a considerable benefactor to Leicester, the corporation came to a resolution of granting to him and his heirs a right of nominating alternately to the office of steward and bailiff, and executed a bond under their common seal, in the penalty of one thousand pounds, for enforcing the execution of their grant. And as John Major, esq. was elected by the court of aldermen to succeed Mr. Staveley, in December, 1684, I infer that Staveley was nominated by the earl of Huntingdon, and confirmed by the aldermen, in pursuance of the grant above-mentioned.[1]

[1] Nichols's Hist. of Leicestershire.

STEARN. See STERNE.

STEELE (Sir RICHARD), the first of a class of writers called the British Essayists, which is peculiar to this country, was born at Dublin in 1671. His family, of English extraction, was genteel. His father, who was a counsellor at law, and private secretary to James, the first duke of Ormond, sent his son, then very young, to London, where he was placed in the Charter-house by the duke, who was one of the governors of that seminary. From thence he was removed to Merton college, Oxford, and admitted a postmaster in 1691. In 1695 he wrote a poem on the funeral of queen Mary, entitled the "Procession." His inclination leading him to the army, he rode for some time privately in the guards. He became an author first, as he tells us himself, when an ensign of the guards, a way of life exposed to much irregularity; and, being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private use a little book called "The Christian Hero," with a design principally to fix upon his own mind a strong impression of virtue and religion, in opposition to a stronger propensity towards unwarrantable pleasures. This secret admonition was too weak; and therefore, in 1701, he printed the book with his name, in hopes that a standing testimony against himself, and the eyes of the world upon him in a new light, might curb his desires, and make him ashamed of understanding and seeming to feel what was virtuous, and yet of living so contrary a life. This, he tells us, had no other effect, but that, from being thought a good companion, he was soon reckoned a disagreeable fellow. One or two of his acquaintance thought fit to misuse him, and try their valour upon him; and every body, he knew, measured the least levity in his words or actions with the character of "The Christian Hero." Thus he found himself slighted, instead of being encouraged, for his declarations as to religion; so that he thought it incumbent upon him to enliven his character. For this purpose he wrote the comedy, called "The Funeral, or Grief a-la-Mode," which was acted in 1702; and as nothing at that time made a man more a favourite with the public than a successful play, this, with some other particulars enlarged upon to advantage, obtained the notice of the king; and his name, to be provided for, was, he says, in the last table-book ever worn by the glorious and immortal William the Third.

He had before this obtained a captain's commission in lord Lucas's regiment of fusileers, by the interest of lord Cutts, to whom he had dedicated his "Christian Hero;" and who likewise appointed him his secretary. His next appearance as a writer, as he himself informs us, was in the office of Gazetteer; where he worked faithfully, according to order, without ever erring, he says, against the rule observed by all ministries, to keep that paper very innocent and very insipid. He received this appointment in consequence of being introduced by Addison to the acquaintance of the earls of Halifax and Sunderland. With Addison he had become acquainted at the Charter-house. His next productions were comedies; "The Tender Husband" being acted in 1703, and "The Lying Lover" in 1704. In 1709 he began "The Tatler;" the first number of which was published April 12, 1709, and the last Jan. 2, 1711. This paper greatly increased his reputation and interest; and he was soon after made one of the commissioners of the Stamp-office. Upon laying down "The Tatler," he began, in concert with Addison, "The Spectator," which began to be published March 1, 1711; after that, "The Guardian," the first paper of which came out March 12, 1713; and then, "The Englishman," the first number of which appeared Oct. 6, the same year. Besides these works, he wrote several political pieces, which were afterwards collected, and published under the title of "Political Writings," 1715, 12mo. One of these will require to be mentioned particularly, because it was attended with remarkable consequences relating to himself.

Having a design to serve in the last parliament of queen Anne, he resigned his place of commissioner of the Stamp-office, in June 1713; and was chosen member for the borough of Stockbridge in Hampshire; but he did not sit long in the House of Commons, before he was expelled, for writing "The Englishman," being the close of a paper so called, and "The Crisis." This last is one of his political writings, and the title at full length runs thus: "The Crisis, or a Discourse representing, from the most authentic records, the just causes of the late happy Revolution, and the several settlements of the crown of England and Scotland on her majesty; and, on the demise of her majesty without issue, upon the most illustrious princess Sophia, electress and duchess-dowager of Hanover, and the heirs of her body being Protestants, by previous acts

of both parliaments of the late kingdoms of England and Scotland, and confirmed by the parliament of Great-Britain. With some seasonable remarks on the danger of a popish successor." He explains in his "Apology for himself," the occasion of his writing this piece. He happened one day to visit Mr. William Moore of the Inner-Temple; where the discourse turning upon politics, Moore took notice of the insinuations daily thrown out, of the danger the Protestant succession was in; and concluded with saying, that he thought Steele, from the kind reception the world gave to what he published, might be more instrumental towards curing that evil, than any private man in England. After much solicitation, Moore observed, that the evil seemed only to flow from mere inattention to the real obligations under which we lie towards the house of Hanover: if, therefore, continued he, the laws to that purpose were reprinted, together with a warm preface, and a well-urged peroration, it is not to be imagined what good effects it would have. Steele was much struck with the thought; and prevailing with Moore to put the law-part of it together, he executed the rest; yet did not venture to publish it, till it had been corrected by Addison, Hoadly, afterwards bishop of Winchester, and others. It was immediately attacked with great severity by Swift, in a pamphlet published in 1712, under the title of, "The Public Spirit of the Whigs set forth in their generous encouragement of the author of the Crisis?" but it was not till March 12, 1715, that it fell under the cognizance of the House of Commons. Then Mr. John Hungerford complained to the House of divers scandalous papers, published under the name of Mr. Steele; in which complaint he was seconded by Mr. Auditor Foley, cousin to the earl of Oxford, and Mr. Auditor Harley, the earl's brother. Sir William Wyndham also added, that "some of Mr. Steele's writings contained insolent, injurious reflections on the queen herself, and were dictated by the spirit of rebellion." The next day Mr. Auditor Harley specified some printed pamphlets published by Mr. Steele, "containing several paragraphs tending to sedition, highly reflecting upon her majesty, and arraigning her administration and government." Some proceedings followed between this and the 18th, which was the day appointed for the hearing of Mr. Steele; and this being come, Mr. Auditor Foley moved, that before they proceed farther, Mr. Steele

should declare, whether he acknowledged the writings that bore his name? Steele declared, that he "did frankly and ingeniously own those papers to be part of his writings; that he wrote them in behalf of the house of Hanover, and owned them with the same unreservedness with which he abjured the Pretender." Then Mr. Foley proposed, that Mr. Steele should withdraw; but it was carried, without dividing, that he should stay and make his defence. He desired, that he might be allowed to answer what was urged against him paragraph by paragraph; but his accusers insisted, and it was carried, that he should proceed to make his defence generally upon the charge against him. Steele proceeded accordingly, being assisted by his friend Addison, member for Malmsbury, who sat near him to prompt him upon occasion; and spoke for near three hours on the several heads extracted from his pamphlets. After he had withdrawn, Mr. Foley said, that, "without amusing the House with long speeches, it is evident the writings complained of were seditious and scandalous, injurious to her majesty's government, the church and the universities;" and then called for the question. This occasioned a very warm debate, which lasted till eleven o'clock at night. The first who spoke for Steele, was Robert Walpole, esq. who was seconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchinbrook: it was resolved, however, by a majority of 245 against 152, that "a printed pamphlet, entitled 'The Englishman, being the close of a paper so called,' and one other pamphlet, entitled 'The Crisis,' written by Richard Steele, esq. a member of this House, are scandalous and seditious libels, containing many expressions highly reflecting upon her majesty, and upon the nobility, gentry, clergy, and universities of this kingdom; maliciously insinuating, that the Protestant succession in the house of Hanover is in danger under her majesty's administration; and tending to alienate the good affections of her majesty's good subjects, and to create jealousies and divisions among them:" it was resolved likewise, that Mr. Steele, "for his offence in writing and publishing the said scandalous and seditious libels, be expelled this House." He afterwards wrote "An Apology for himself and his writings, occasioned by his expulsion," which he dedicated to Robert Walpole, esq. This is printed among his "Political Writings," 1715, 12mo.

He had now nothing to do till the death of the queen, but to indulge himself with his pen; and accordingly, in 1714, he published a treatise, entitled "The Romish Ecclesiastical History of late years." This is nothing more than a description of some monstrous and gross popish rites, designed to hurt the cause of the Pretender, which was supposed to be gaining ground in England: and there is an appendix subjoined, consisting of particulars very well calculated for this purpose. In No. I. of the appendix, we have a list of the colleges, monasteries, and convents of men and women of several orders in the Low Countries; with the revenues which they draw from England. No. II. contains an extract of the "Taxa Cameræ," or "Cancellariæ Apostolicæ," the fees of the pope's chancery; a book, printed by the pope's authority, and setting forth a list of the fees paid him for absolutions, dispensations, indulgencies, faculties, and exemptions. No. III. is a bull of the pope in 1357, given to the then king of France; by which the princes of that nation received an hereditary right to cheat the rest of mankind. No. IV. is a translation of the speech of pope Sixtus V. as it was uttered in the consistory at Rome, Sept. 2, 1589; setting forth the execrable fact of James Clement, a Jacobine friar, upon the person of Henry III. of France, to be commendable, admirable, and meritorious. No. V. is a collection of some popish tracts and positions, destructive of society and all the ends of good government. The same year, 1714, he published two papers: the first of which, called "The Lover;" appeared Feb. 25; the second, "The Reader," April 22. In the sixth number for May 3, we have an account of his design to write the history of the duke of Marlborough, from the date of the duke's commission of captain general and plenipotentiary, to the expiration of those commissions: the materials, as he tells us, were in his custody, but the work was never executed.

Soon after the accession of George I. he was appointed surveyor of the royal stables at Hampton-court, and governor of the royal company of comedians; and was put into the commission of the peace for Middlesex; and, April 1715, was knighted upon the presenting of an address to his majesty by the lieutenancy*. In the first parliament,

* It was on this occasion, that sir Richard, in order to distinguish himself by the celebration of his majesty's birth-day, who then entered into the 56th year of his age, treated above 200 gentlemen and ladies, at his house, ap-

he was chosen member for Boroughbrigg in Yorkshire; and, after the suppression of the rebellion in the North, was appointed one of the commissioners of the forfeited estates in Scotland. The same year, 1715, he published in 8vo, "An Account of the state of the Roman Catholic Religion throughout the world. Written for the use of pope Innocent XI. and now translated from the Italian. To which is added, a Discourse concerning the state of Religion in England: written in French in the time of king Charles I. and now first translated. With a large dedication to the present pope, giving him a very particular account of the state of religion among protestants, and of several other matters of importance relating to Great Britain," 12mo. The dedication is supposed to have been written by Hoadly, bishop of Winchester. The same year still, he published, "A Letter from the earl of Mar to the king before his majesty's arrival in England;" and the year following, a second volume of "The Englishman." In 1718, came out "An Account of his Fish-pool:" he had obtained a patent for bringing fish to market alive; for, Steele was a projector, and that was one circumstance, among many, which kept him always poor. In 1719, he published "The Spinster," a pamphlet; and "A Letter to the earl of Oxford, concerning the bill of peerage," which bill he opposed in the House of Commons. In 1720, he wrote two pieces against the South Sea scheme; one called "The Crisis of Property," the other "A Nation a Family."

In Jan. 1720, he began a paper under the name of sir John Edgar, called "The Theatre;" which he continued every Tuesday and Saturday, till the 5th of April following. During the course of this paper, viz. on the 23d of January, his patent of governor of the royal company of comedians was revoked by the king: upon which, he drew up and published, "A State of the Case between the lord

pointed for concerts, speeches, poems, &c. "The entertainment consisted of pyramids of all manner of sweetmeats, the most generous wines, as burgundy, champaign, &c. and was ushered in by a prologue written by Mr. Tickell, under-secretary to Mr. Addison; and concluded by an epilogue written by himself, which was very merry and free with his own character: after which, a large table, that was in the area of the concert-house, was taken away, to make room for the company to dance country-dances, which was done with all the decency and regularity imaginable. We are likewise to acquaint the reader, that an Ode of Horace was set to music and sung upon this occasion, with several other very particular songs and performances, both vocal and instrumental; and that Mrs. Younger spoke the prologue, and Mr. Wilks the epilogue, which, after sir Richard's way, was extremely diverting." Weekly Miscellany, May 28, 1715.

chamberlain of his majesty's household and the governor of the royal company of comedians." He tells us, in this pamphlet, that a noble lord, without any cause assigned, sends a message, directed to sir Richard Steele, Mr. Wilks, and Mr. Booth, to dismiss Mr. Cibber, who for some time submitted to a disability of appearing on the stage, during the pleasure of one who had nothing to do with it; and that, when this lawless will and pleasure was changed, a very frank declaration was made, that all the mortification put upon Mr. Cibber was intended only as a prelude to remote evils, by which the patentee was to be affected. Upon this, sir Richard wrote to two of the ministers of state, and likewise delivered a petition to the king, in the presence of the lord chamberlain: but these had no effect, for his patent was revoked, though it does not appear for what reason; and the loss he sustained upon this occasion is computed by himself at almost 10,000*l*. In 1722, his comedy, called "The Conscious Lovers," was acted with great success; and published with a dedication to the king, for which his majesty made him a present of 500*l*.

Some years before his death, he retired to his seat at Llangunnor, near Caermarthen, in Wales, with a view to œconomise for the benefit of his creditors. Here he was seized with a paralytic disorder, of which he died Sept. 1, 1729, and was privately interred according to his own desire. He had been twice married: his first wife was a lady of Barbadoes, with whom he had a valuable plantation upon the death of her brother; his second was the daughter of Jonathan Scurlock, of Llangunnor, esq. by whom he had one daughter and two sons; the latter both died young, but the daughter, Elizabeth, was in 1732 married to the hon. John Trevor, afterwards baron Trevor of Bromham. Steele was a man of quick and excellent parts, accomplished in all branches of polite literature; and would have passed for a better writer than he does, though he is allowed to be a very good one, if he had not been so connected in literary productions, as well as in friendship, with Addison. He speaks himself of their friendship in the following terms: "There never was a more strict friendship than between these gentlemen; nor had they ever any difference, but what proceeded from their different way of pursuing the same thing. The one with patience, foresight, and temperate address, always waited and stemmed the torrent; while the other often plunged himself into it, and

was as often taken out by the temper of him who stood weeping on the bank for his safety, whom he could not dissuade from leaping into it. Thus these two men lived for some years last past, shunning each other, but still preserving the most passionate concern for their mutual welfare. But when they met, they were as unreserved as boys, and talked of the greatest affairs; upon which they saw where they differed, without pressing (what they knew impossible) to convert each other."[1]

STEEN (JAN), an eminent painter, was born at Leyden, in 1636, and was successively the disciple of Knufter, Brower, and Van Goyen, who had such a high opinion of him, that he thought he disposed of his daughter prudently when he gave her in marriage to Jan Steen. Jan Steen, however, was not prudent, for, although he had many opportunities of enriching himself, by other occupations as well as by his profession, he frequently was reduced, by an idle, intemperate, and dissipated course of life, to work for the subsistence of himself and his family. He had a strong manly style of painting; which might become even the design of Raphael, and he showed the greatest skill in composition, and management of light and shadow, as well as great truth in the expression and character of his figures. One of his capital pictures is a mountebank attended by a number of spectators, in which the countenances are wonderfully striking, full of humour, and uncommon variety. Houbraken mentions another remarkable picture painted by this master, representing a wedding, consisting of the old parents, the bride, the bridegroom, and a lawyer or notary. The notary is described as thoroughly engaged in attending to the words which he was to write down; the bridegroom appears in a violent agitation, as if dissatisfied with the match; and the bride seems to be in tears; every character evidencing the ready and humorous invention of the artist. Houbraken also mentions a third picture, equally excellent, representing the funeral of a quaker; in which each face is distinguished by a peculiarly humorous cast of features, and the whole has a wonderful air of nature and probability. In designing his figures he preserved a proper distinction of the ranks and conditions of the persons introduced in his subject, by their forms, their atti-

[1] Biog. Brit.—British Essayists, vol. I.—Mr. Nichols's variorum editions of the Tatler, Lover, &c.—And Epistolary Correspondence of Steele.—Tatler, Spectator, and Guardian, with notes, 1807, 8vo.

tudes, their air of expression; and in this respect appears worthy of being studied by other painters. His works did not bear an extraordinary price during his life, as he painted only when he was necessitous, and sold his pictures to answer his immediate demands. But after his death they rose amazingly in their value, and are rarely to be purchased, few paintings bearing a higher price, as well on account of their excellence as of their scarcity. He died in 1689, aged fifty-three, but Houbraken fixes his death in 1678, aged forty-two, eleven years earlier than other writers.[1]

STEEVENS (GEORGE), a celebrated commentator on the works of Shakspeare, was the only son of George Steevens, esq. of Stepney, many years an East India captain, and afterwards a director of the East India company, who died in 1768. He was born at Stepney, May 10, 1736, and was admitted of King's college, Cambridge, about 1751 or 1752. He seems to have left the university without taking a degree, although not without accumulating a considerable degree of classical knowledge, and exhibiting that general acuteness and taste which he afterwards more fully displayed, particularly on subjects of ancient English literature. His attention, probably very early in life, was by some means attracted to the works of our great dramatic bard Shakspeare, who furnished Mr. Steevens throughout the whole of his life with constant employment. Shakspeare was the property which he thought himself bound to cultivate, improve, protect, and display to the best advantage; and it must be allowed that in illustrating this author, he stands unrivalled. His first appearance as an editor of Shakspeare was in 1766, when he was about thirty years old. At this time he published twenty of Shakspeare's plays in 4 vols. 8vo, about a year after Dr. Johnson's edition of the whole works had appeared. In this edition Mr. Steevens performed chiefly the office of a collator of these twenty plays with the quarto and subsequent editions; but about the same time he published, in the newspapers, and probably otherwise, a circular address, announcing his intention of an edition of all the plays with notes and illustrations. In this address, which we believe is not now generally known, he requests assistance from the public, which he says "is not desired with a lucrative

[1] Pilkington.—Reynolds's Works.

view to the editor, but to engage the attention of the literary world. He will no more trust to his own single judgment in the choice of the notes he shall admit or reject, than he would undertake the work in confidence of his own abilities. These shall in their turn be subjected to other eyes and other opinions; and he has reason to hope, from such precautions, that he shall bid fairer for success than from any single reliance. He is happy to have permission to enumerate Mr. Garrick among those who will take such a trouble on themselves; and is no less desirous to see him attempt to transmit some part of that knowledge of Shakspeare to posterity, without which, he can be his best commentator no longer than he lives."

He then proceeds to assure those who may think proper to assist him, that their contributions shall appear with or without their names, as they shall direct; and that he will gladly pay those whose situation in life will not admit of their making presents of their labours, in such proportion as Mr. Tonson (his bookseller) shall think to be adequate to their merits. What follows is the language of a man who knew not himself, or who concealed his real character and intent, and who was at no very distant period to prove himself, unquestionably a most acute, yet at the same time a most arrogant, supercilious, and malignant critic on his fellow-labourers.

"The characters of living or dead commentators," says Mr. Steevens in his present real or assumed humility, "shall not be wantonly traduced, and no greater freedom of language be made use of, than is necessary to convince, without any attempts to render those ridiculous, whose assertions may seem to demand a confutation. An error in a quotation, or accidental misrepresentation of a fact, shall not be treated with the severity due to a moral crime, nor as the breach of any other laws than those of literature, lest the reputation of the critic should be obtained at the expence of humanity, justice, and good manners; and by multiplying notes on notes we should be reduced at last, 'to fight for a spot whereon the numbers cannot try the cause.' The ostentation of bringing in the commentaries of others, merely to declare their futility, shall be avoided; and none be introduced here, but such as tend to the illustration of the author."—He concludes with signing his name, and requesting that letters may be addressed to him at Mr. Tonson's. About the same time he opened a

kind of correspondence in the St. James's Chronicle, then the principal literary newspaper, the object of which was to obtain hints and remarks on any passages of Shakspeare which individuals might think themselves able to illustrate.

What returns were made to these applications, we know not, but it appears that he became acquainted about this time with Dr. Johnson, and in 1770 they were both employed in that edition of the whole of Shakspeare's plays which was first called "Johnson and Steevens's edition," and which was published in 1773, 10 vols. 8vo. In 1778 it was again reprinted, with the same names, but entirely under the care and with the improvements of Mr. Steevens; and again in 1785, when he availed himself of the assistance of Mr. Isaac Reed, although merely as superintendant of the press. It was a work of which Mr. Steevens would never surrender the entire care to any one, and his jealousy, as an editor of Shakspeare, was the cause of those many splenetic effusions for which he has been so justly blamed, and his character disgraced. This kind of hostility, in which Mr. Steevens unfortunately delighted, was not confined to the commentators on Shakspeare. He had from the earliest period that can be remembered a disposition to display his talents for ridicule at the expence of those who were, or whom he thought, inferior to himself. He was never more gratified than when he could irritate their feelings by anonymous attacks in the public journals, which he would, in their presence, affect to lament with all the ardour of friendship. Nor was he content to amuse himself with the sufferings of those who were candidates for literary fame, a species of inhumanity in which he had some contemporaries, and has had many successors, but would even intrude into the privacies of domestic life, and has been often, we fear too justly, accused of disturbing the happiness of families, by secret written insinuations, the consequences of which he could not always know, and must therefore have enjoyed only in imagination. But as such artifices long practised could not escape detection, his character for mischievous duplicity became known, and not long after the publication of the second edition of his Shakspeare, in conjunction with Dr. Johnson, he lived, in the language of that great man, "the life of an outlaw." He was scarcely respected even by those who tasted his bounty (for he could at times be bountiful), and was dreaded as a man of great talents and great powers both of pen

and tongue, with whom nevertheless it was more dangerous to live in friendship than in hostility.

Previous to the publication of the edition of 1778, he had become acquainted with Mr. Malone, a gentleman who had either formed for himself, or had adopted from Mr. Steevens that system of criticism and illustration by which alone the text of Shakspeare could be improved, and Mr. Steevens very soon discovered that Mr. Malone might be a very useful coadjutor. A friendship took place which appeared so sincere on the part of Mr. Steevens, that having formed a design of quitting the office of editor, he most liberally made a present to Mr. Malone of his valuable collection of old plays; and probably this friendly intercourse might have continued, if Mr. Malone could have been content to be the future editor of "Johnson and Steevens's Shakspeare," and to have contributed his aid as the junior partner in the firm. But unfortunately for their friendship, Mr. Malone thought himself qualified to become ostensible editor, and his first offence seems to have been the publication, in 1780, of two supplementary volumes to the edition of 1778; and having entered on the same course of reading our ancient English authors, which Mr. Steevens had pursued with so much benefit in the illustration of Shakspeare, he determined to appear before the public as an editor in form. To this design Steevens alludes with characteristic humour, in a letter to Mr. Warton, dated April 16, 1783: "Whatever the vegetable spring may produce, the critical one will be prolific enough. No less than six editions of Shakspeare (including Capell's notes, with Collins's prolegomena) are now in the mash-tub. I have thrown up my licence. Reed is to occupy the old red lattice, and Malone intends to froth and lime at a little snug booth of his own construction. Ritson will advertise sour ale against his mild." In this notice of Mr. Malone there is nothing very offensive; but the final breach between them was occasioned by a request on the part of Mr. Steevens which cannot easily be justified. To the edition of Shakspeare, published in 1785, Mr. Malone had contributed some notes in which Mr. Steevens's opinions were occasionally controverted. These Mr. Steevens now desired he would retain in his new edition, exactly as they stood before, that he might answer them; and Mr. Malone refusing what was so unreasonable (see MALONE), the other declared that all communication on the subject of Shakspeare was at

an end between them. Malone's edition appeared in 1790, and Mr. Steevens's being reprinted in 1793, 15 vols. 8vo, he at once availed himself of Mr. Malone's labours, and took every opportunity to treat his opinions with most sarcastic contempt. This edition of 1793, however, has always been reckoned the most complete extant, and although it has been twice reprinted, with some additions which Mr. Steevens bequeathed to Mr. Reed, the demand for the 1793 is still eager with the collectors, partly, we presume, on account of its being the last which Mr. Steevens superintended; partly on account of the accuracy of the printing, in which he had the assistance of Mr. Reed and Mr. Harris, librarian of the Royal Institution; and partly because the additions to the subsequent one are not thought of sufficient value to induce the possessors to part with a monument to Mr. Steevens's merit erected by his own hands.

In preparing this edition, it is said "he gave an instance of editorial activity and perseverance which is without example. To this work he devoted solely, and exclusively of all other attentions, a period of eighteen months; and during that time, he left his house every morning at one o'clock with the Hampstead patrole, and proceeding without any consideration of the weather or the season, called up the compositor and woke all his devils:

"Him late from Hampstead journeying to his book
Aurora oft for Cephalus mistook:
What time he brush'd the dews with hasty pace,
To meet the printer's dev'let face to face.

"At the chambers of Mr. Reed, where he was allowed to admit himself, with a sheet of the Shakspeare letter-press ready for correction, and found a room prepared to receive him, there was every book which he might wish to consult: and on Mr. Reed's pillow he could apply, on any doubt or sudden suggestion, to a knowledge of English literature, perhaps equal to his own. This nocturnal toil greatly accelerated the printing of the work, as, while the printers slept, the editor was awake; and thus, in less than twenty months, he completed his edition."

The latter years of his life he passed chiefly at his house at Hampstead, neither visited nor visiting. That cynic temper which he had so much indulged all his life at the expence of others, became his own tormentor in his last days; and he died without the consolations of religion or

the comforts of friendship, Jan. 22, 1800. He was buried in the chapel at Poplar, where, in the north aile there is a monument to his memory by Flaxman, and some encomiastic verses by Mr. Hayley, the truth of which may be questioned. Let us hear, however, what has been advanced in his favour:

"Though Mr. Steevens," says an eulogist, "is known rather as a commentator, than as an original writer, yet, when the works which he illustrated, the learning, sagacity, taste, and general knowledge which he brought to the task, and the success which crowned his labours, are considered, it would be an act of injustice to refuse him a place among the first literary characters of the age. Mr. Steevens possessed that knowledge which qualified him, in a superior degree, for the illustration of Shakspeare; and without which the utmost critical acumen would have proved abortive. He had, in short, studied the age of Shakspeare, and had employed his persevering industry in becoming acquainted with the writings, manners, and laws of that period, as well as the provincial peculiarities, whether of language or custom, which prevailed in different parts of the kingdom, but more particularly in those where Shakspeare passed the early years of his life. This store of knowledge he was continually encreasing, by the acquisition of the rare and obsolete publications of a former age, which he spared no expence to obtain; while his critical sagacity and acute observation were employed incessantly in calling forth the hidden meanings of the great dramatic bard, from their covert; and consequently enlarging the display of his beauties.

"Mr. Steevens was a classical scholar of the first order. He was equally acquainted with the belles lettres of Europe. He had studied history, ancient and modern, but particularly that of his own country. He possessed a strong original genius, and an abundant wit; his imagination was of every colour, and his sentiments were enlivened with the most brilliant expressions. His colloquial powers surpassed those of other men. In argument he was uncommonly eloquent; and his eloquence was equally logical and animated. His descriptions were so true to nature, his figures were so finely sketched, of such curious selection and so happily grouped, that he might be considered as a speaking Hogarth. He would frequently, in his sportive and almost boyish humours, condescend to a degree of ribaldry but

little above O'Keefe—with him, however, it lost all its coarseness, and assumed the air of classical vivacity. He was indeed too apt to catch the ridiculous, both in characters and things, and indulge an indiscreet animation wherever he found it. He scattered his wit and his humour, his gibes and his jeers, too freely around him, and they were not lost for want of gathering. Mr. Steevens possessed a very handsome fortune, which he managed with discretion, and was enabled by it to gratify his wishes, which he did without any regard to expence, in forming his distinguished collections of classical learning, literary antiquity, and the arts connected with it. His generosity also was equal to his fortune; and though he was not seen to give eleemosynary sixpences to sturdy beggars or sweepers of the crossings, few persons distributed bank-notes with more liberality; and some of his acts of pecuniary kindness might be named, which could only proceed from a mind adorned with the noblest sentiments of humanity. He possessed all the grace of exterior accomplishment, acquired at a period when civility and politeness were characteristics of a gentleman."

Some other particulars of Mr. Steevens's character, and respecting the sale of his library, &c. may be seen in our authorities.[1]

STEFFANI (AGOSTINO), an eminent musical composer, was born in 1655, as the German authorities say, at Leipsic, but Handel and the Italians make him a native of Castello Franco, in the Venetian state. In his youth he was a chorister of St. Mark's, where his voice was so much admired by a German nobleman, that, obtaining his dismission, he took him to Munich in Bavaria, and had him educated, not only in music under the celebrated Bernabei, but in literature and theology sufficient, as was there thought, for priest's orders; in consequence of which, after ordination, he was distinguished by the title of abate, or abbot, which he retained until late in life, when he was elected bishop of Spiga. In 1674, at the age of nineteen, he published his "Psalms," in eight parts. He likewise published "Sonate a quattro Stromenti," but his chamber duets are the most celebrated of his works, and indeed, of that species of writing. In his little tract, "Della certezza Dei principii della Musica," he has treated the subject of musical

[1] Nichols's Bowyer.—Boswell's Life of Johnson.—Dibdin's Bibliomania.—Preface to vol. VII. of Murphy's Works.—Wool's Life of Warton, p. 398, &c.

imitation and expression, according to Martini, like a philosopher, and agreeable to mathematical principles. This work was so admired in Germany, that it was translated into the language of that country, and reprinted eight times. He composed several operas likewise between the years 1695 and 1699, for the court of Hanover, where he resided many years as maestro di capella, and these were afterwards translated into German, and performed to his music at Hamburgh. About 1724, after he had quitted the court of Hanover, where he is said to have resigned his office in favour of Handel, he was elected president of the academy of ancient music at London. In 1729, he went into Italy to see his native country and relations, but returned next year to Hanover; and soon after having occasion to go to Francfort, he was seized with an indisposition, of which he died there in a few days, aged near eighty. There are, perhaps, no compositions more correct, or fugues in which the subjects are more pleasing, or answers and imitations more artful, than are to be found in the duets of Steffani, which, in a collection made for queen Caroline, and now in the possession of his majesty, amount to near one hundred. [1]

STELLA (JAMES), an eminent painter, the son of Francis Stella, a Fleming, was born in 1596 at Lyons, where his father had settled on his return from Italy. Although he was but nine years old at his father's death, the latter had successfully initiated him in the principles of the art, which he afterwards improved in Italy. At the age of twenty, being at Florence, the great duke Cosmo de Medicis, perceiving him to be a man of genius, assigned him lodgings and a pension equal to that of Callot, who was there at the same time; and here, during a residence of seven years, he exhibited many proofs of his skill in painting, designing, and engraving. Thence he went to Rome, where he spent eleven years, chiefly in studying the antique sculptures, and Raphael's paintings. Having acquired a good taste, as well as a great reputation, in Rome, he resolved to return to his own country; intending, however, to pass thence into the service of the king of Spain, who had invited him more than once. He took Milan in his way to France; and cardinal Albornos offered him the direction of the academy of painting in that city, which he refused. When he ar-

[1] Burney's Hist. of Music;—but more fully in Hawkins's.

rived in Paris, and was preparing for Spain, cardinal Richelieu detained him, and presented him to the king, who assigned him a good pension and lodgings in the Louvre. He gave such satisfaction here, that he was honoured with the order of St. Michael, and painted several large pictures for the king, by whose command the greatest part of them were sent to Madrid. Being very laborious, he spent the winter-evenings in designing the histories of the Holy Scriptures, country sports, and children's plays, which were engraved, and make a large volume. He also drew the designs of the frontispieces to several books of the Louvre impression; and various antique ornaments, together with a frieze of Julio Romano, which he brought out of Italy. He died of a consumption in 1647. This painter had a fine genius, and all his productions were wonderfully easy. His talent was rather gay than terrible: his invention, however, noble, and his design in a good style. His models were evidently Raphael and Poussin. He was upon the whole an excellent painter, although somewhat of a mannerist. Sir Robert Strange has a fine engraving from a "Holy Family" by this artist.[1]

STENO, or STENONIUS (NICHOLAS), a Danish anatomist, was born at Copenhagen, Jan. 10, 1638. His father was a Lutheran, and goldsmith to Christian IV. He himself studied under Bartholin, who considered him as one of the best of his pupils. To complete his knowledge he travelled in Germany, Holland, France, and Italy, and in the latter place obtained a pension from Ferdinand II. grand duke of Tuscany. In 1669 he abjured the protestant persuasion, having been nearly converted before by Bossuet at Paris. Christian V. who wished to fix him at Copenhagen, made him professor of anatomy, and gave him permission to exercise the religion he had adopted. But his change produced disagreeable effects in his own country, and he returned to Italy: where, after a time, he became an ecclesiastic, and was named by the pope his apostolical vicar for the North, with the title of bishop of Titiopolis in Greece. He became now a missionary in Germany, and died at Swerin in 1686. He made several discoveries in anatomy, and his works that are extant are chiefly on medical subjects, as 1. "Elementorum Myologiæ Specimen," Leyden, 1667, 12mo. 2. "A Treatise on

[1] Argenville, vol. IV.—Pilkington.—Strutt.

the Anatomy of the Brain," in Latin, Paris, 1669; and Leyden, 1671. He also wrote a part of the Anatomical Exposition of Winslow, to whom he was great uncle.[1]

STENWYCK, or STEENWYCK (HENRY), called THE OLD, was born at Steenwyck, in 1550, and was the disciple of John de Vries, who excelled in painting architecture and perspective. In imitation of the style of his master, Stenwyck chose the same subjects; but surpassed him and all his contemporaries, in the truth, neatness, transparence, and delicacy, of his pictures. His subjects were the insides of superb churches and convents, of Gothic architecture, and generally views of them by night, when they were illuminated by flambeaux, tapers, or a number of candles fixed in magnificent lustres, or sconces. He was a thorough master of the true principles of the chiaroscuro, and distributed his lights and shadows with such judgment, as to produce the most astonishing effects; but as he was not expert at designing figures, those that appear in any of his compositions were inserted by Brueghel, Van Tulden, and other eminent artists. The genuine pictures of this master, who died in 1603, aged fifty-three, are extremely scarce, and very highly prized in every part of Europe.[2]

STENWYCK, or STEENWYCK (HENRY), the YOUNG, son of the preceding, was born about 1589, and, by studying the works of his father from his infancy, and also receiving excellent directions from him, he adopted the same manner and style; and, by some very competent judges, was thought to have often equalled, if not surpassed, his father. Vandyck, who admired his works, introduced him to the court of king Charles I. where he met with such a degree of encouragement as was due to his extraordinary talents, and found employment in England for several years. His usual subjects were the insides of churches and grand edifices; but at last he quitted the dark manner, which he had originally acquired by imitating the manner of his father. He sometimes painted the back grounds of Vandyck's portraits, as often as they required ornamental architecture; and it is the portrait of the younger Stenwyck which was painted by Vandyck, and perpetuated by his hand among the distinguished artists of his time. He died at London, but when is not known; and his widow, who

[1] Fabroni Vitæ Italorum.—Life by Manni, published in 1775.—Eloy, Dict. Hist. de Medecine.

[2] Argenville, vol. III.—Pilkington.

practised perspective painting during the life of her husband, retired after his death to Amsterdam, where she followed that profession, and painted in the style of her husband and his father with great credit; and as her works were generally esteemed, she was enabled to live in affluence and honour.[1]

STEPHANUS of Byzantium, an able grammarian, lived at Constantinople towards the end of the fifth, or the beginning of the sixth century. He composed a geographical dictionary, which comprized, not only the names of places, and those of their inhabitants, the origin of cities, population, colonies, &c. but also historical, mythological, and grammatical illustrations. There remains only of this work a very indifferent extract or abridgment, made by Hermolaus, a grammarian, and dedicated by him to the emperor Justinian. A fragment, indeed, has been recovered, which contains the article Dodona and some others, enough to make us regret the loss of the entire work.

Hermolaus's Abridgment was first printed at the Aldine press in 1502, folio; and other editions followed of the Greek only. Pinedo, a Portuguese Jew, was the first who published a Greek and Latin edition, Amst. 1678, folio; but some copies have a new title-page with the date 1725. In the mean time, Berkelius had begun his labours on this author, and had published at Leyden in 1674, 8vo, the fragment above mentioned, which Ternulius had printed in 1669, 4to; and to this Berkelius added a Latin translation and commentary, the Periplus of Hanno, and the monument of Adulis. In 1681 James Gronovius published a new edition of this fragment, with a triple Latin version and notes, reprinted, and somewhat more correctly, by Montfaucon in his "Bibliotheca Cosliniana." Ryckius also published the posthumous remarks of Lucas Holstenius on Stephanus of Byzantium, at Leyden, 1684, folio. At length Berkelius closed his labours by sending to the press at Leyden his Greek and Latin edition in 1688, folio. In this he gave a new translation, an amended text, and a very learned commentary; but dying before the work was printed, Gronovius undertook the task, and made some valuable additions. It was reprinted in 1694.[2]

[1] Argenville, vol. III.—Pilkington.—Walpole's Anecdotes.

[2] Vossius de Hist. Græc.—Fabric. Bibl. Grac.—Saxii Onomast.—Biog. Universelle, art. Etienne.

STEPHANUS (HENRY), or familiarly in this country STEPHENS, and in France ESTIENNE, the first of an illustrious family of printers, was born at Paris in 1470; and began the business of printing about 1503, in which year appeared the abridgment of the Arithmetic of Boethius, which is the first work known to have issued from his press. His printing-house was in the rue de l'ecole de Droit, and his mark the old arms of the university, with the device, *plus olei quam vini.* His great object was correctness, and besides reading the proofs himself with the greatest care, he submitted them to the learned men who visited him. If, notwithstanding these pains, any mistakes occurred, he informed the reader, by an "errata," an attention which he is said to have been the first who paid. He died at Paris, according to his biographers, July 24, 1520; but this has been doubted, as not agreeing with the date of the last work he printed. He left three sons, all printers, Francis, Robert, and Charles. His widow married Simon de Colines, or Colinæus, his partner. Among the works he executed, which are in greatest request, are the "Psalterium quintuplex," 1509 and 1513; the "Itinerarium" of Antoninus, 1512, and Mara "De Tribus fugiendis," &c.[1]

STEPHANUS (FRANCIS), the eldest son of the preceding, was employed in printing with his step-father de Colines. The "Vinetum" of Charles Stephens, 1537, is the first work to which we see his name; and the last is the "Andria" of Terence, in 1547. He sometimes used his father's mark, but occasionally one of his own, a golden vase placed on a book, and surmounted by a vine-branch with fruit. He never was married, and Maittaire is mistaken in saying he had a son of the same names, who was a printer in 1570. That Francis was the son of Robert, and nephew to the subject of this short article.[2]

STEPHANUS (ROBERT), the most celebrated printer of this family, was the second son of Henry, and born at Paris in 1503. He had a liberal education, and made very great progress in learning, particularly in the classical languages, and in the Hebrew. After his father's death he worked for some years in partnership with De Colines, who entrusted him with the care of the business. It was during these years (in 1522) that he published an edition of the New Testament, more correct, and in a more convenient size, than any which had preceded it. It had a

[1] Vitæ Stephanorum à Maittaire.—Biog. Universelle. [2] Ibid.

very quick sale, which alarmed the doctors of the Sorbonne, who could not be reconciled to the circulation of a work from which the reformers drew their most powerful arguments; but still they could not find even a plausible pretext for requiring that it should be suppressed, and therefore concealed their indignation until a more favourable opportunity *.

Robert Stephens married Petronilla, the daughter of the celebrated printer Jodocus Badius, a lady of learned accomplishments. She herself taught Latin to her children and servants, and with such success that there was not a person in Robert's house who did not understand and speak that language. In 1526, Robert dissolved partnership with de Colines, and set up a printing-establishment of his own in the same part of the city where his father had lived. The first work which issued from his press was Cicero "De Partitionibus Oratoriis," in 1527; and from that year to his death, there seldom passed a year in which he did not produce some new editions of the classics, superior to all that had preceded, and for the most part enriched with notes and valuable prefaces. So attentive was he to the business of correction, that he used to fix up his proof sheets in some conspicuous place, with offers of reward to those who could detect a blunder. For some time he used the same types with his father and his late partner, but in 1532 he had a new and elegant fount cast, which he first used for his edition of the Latin Bible, dated that year. He, indeed, neglected nothing that could make this a chef-d'œuvre of the art; and not only collated the text most carefully with two manuscripts, one at St. Germain-des-Pres, and the other at St. Denis, but consulted the ablest divines, sought their advice, and obtained their approbation. But this edition gave his old enemies, the doctors of the Sorbonne, an opportunity to renew their bigoted opposition to the circulation of the Scriptures; and if the king, Francis I. who had a great value for Robert, had not protected him against their violence, he would probably at this time have been obliged to quit his native country. Still the love of peace, and of a quiet life, to execute his undertakings, induced him to submit so far to these gentlemen, that he promised to print no work in future without the consent of the Sorbonne. He soon after published the first edition of his "Thesaurus Linguæ La-

* Maittaire does not mention any edition of the New Testament by R. Stephens, before that of 1541.

tinæ," on which he had been employed many years, aided by various learned men; but although he had great success, he never ceased to improve each edition until he made it the first and most correct work of the kind. In 1539 he was appointed king's printer of Latin and Hebrew; and it was at his suggestion that Francis I. caused those beautiful types to be cast by Garamond, which are still in the royal printing-office of Paris.

These favours, however honourable to the king's taste and discernment, were ultimately of disadvantage to Robert, by exciting the jealousy of the Sorbonnists, who could not endure that his majesty should bestow his confidence on a man whom they suspected of being unsound in the faith, and therefore sought occasion to convict him of heresy. Grounds for this they thought were to be found in the new edition of the Bible which Robert published in 1545, and which had a double Latin version, and the notes of Vatablus. Leo Juda, well known to be a Zuinglian, was the translator of one of these versions; and they farther alleged that Robert had corrupted the notes of Vatablus. This was, in those days, a serious accusation, and the king had again to interpose between him and his enemies. His majesty died about this time, and Robert, as a mark of gratitude, printed with particular care, Duchatel's funeral oration on Francis I. in which that orator happened to say that the king was "translated from the present life to eternal glory." This expression, although common in every eulogium of the kind, was now made the subject of an accusation by the Sorbonnists, who asserted that it was contrary to the doctrine of the church respecting purgatory. Robert, therefore, soon perceived that he could no longer depend on the protection he had hitherto received, and after some years struggling against the machinations of his enemies, determined to remove to Geneva with his family. He accordingly took his leave of Paris, and arrived at Geneva in the beginning of 1552. There he printed the same year, in partnership with his brother-in-law Conrad Badius, the New Testament in French. He afterwards set up a printing-house of his own, from which some valuable works issued. He was chosen a burgher of Geneva in 1556, and died there Sept. 7, 1559. Robert is said to have been a man of a firm and decided character; but it has been objected by his popish biographers, that he did not allow that liberty to others which he

had taken himself; and that he disinherited one of his children for not embracing the reformed religion. Beza, Dorat, and St. Marthe, have given him the highest character. Thuanus places him above Aldus Manutius, and Froben, and asserts that the Christian world was more indebted to him than to all the great conquerors it had produced, and that he contributed more to immortalize the reign of Francis I. than all the renowned actions of that prince. His mark was an olive with branches, and the device, *Noli altum sapere*, to which sometimes were added the words *sed time*. The works he executed as King's printer, are marked with a lance, round which a serpent is entwined, and a branch of olive, and underneath a verse of Homer, "Βασιλει τ'αγαθῳ κραδιερῳ τ'αιχμητῃ"—"to the good king and the valiant soldier." All the printers who afterwards were permitted to use the royal Greek types adopted the same emblems. The works which he printed at Geneva are marked only with the olive, and these words, *Oliva Roberti Stephani*. It was not Robert, however, as has been commonly said, who first divided the Bible into verses, which he is said to have done *inter equitandum*, while riding from Paris to Lyons. That mode of division had been used in the Latin Bible of Pagninus in 1527, 4to, in the "Psalterium quintuplex," 1509, and in other works. Another report concerning him is untrue, namely, that when he left Paris, he carried with him the Greek types belonging to the royal printing-house. The fact seems to have been that the matrices employed in casting those types were already at Geneva, and were the property of the family of Robert, and probably given to him by Francis I.; for when the French clergy in 1619 were about to reprint the Greek fathers, they requested that the king would demand of the state of Geneva the matrices used in casting the Greek types for Francis I. The answer was, that they might be bought for the sum of 3000 livres, to be paid either to the state of Geneva, or to the heirs of Robert Stephens.

Among the finest editions from the press of Robert are, 1. His Hebrew Bibles, 4 vols. 4to, and 8 vols. 16mo. 2. The Latin Bible, 1538—40, fol. of which the large paper copies are principally valued. 3. The Greek New Testament, 1530, fol. one of the most beautiful books ever printed; to which may be added the small editions of 1546 and 1549, usually called the *O mirificam*, the first two words of the preface. That of 1549 is the most correct,

4. "Historiæ ecclesiasticæ scriptores, Eusebii preparatio et demonstratio evangelica," Gr. 1544, 2 vols. fol: this is the first work published with Garamond's new Greek types. 5. The works of Cicero, Terence, Plautus, &c. &c.

Besides the prefaces and notes with which Robert introduced or illustrated various works, he is deemed the author of the following: 1. "Thesaurus Linguæ Latinæ," before mentioned, which has been often reprinted. One of the best of the modern editions is that of London, 1734—5, 4 vols. fol. and the last is Gessner's, Leipsic, 1749, 4 vols. fol. 2. "Dictionarium Latino-Gallicum," Paris, 1543, 2 vols. fol. He published an abridgment of this for young people. 3. "Ad censuras Theologorum Parisiensium quibus Biblia a Roberto Stephano excusa calumniosè notarunt, responsio," Geneva, 1552, 8vo. The same year a French edition of this was published; it forms a very able answer to the calumnies of his enemies the Sorbonnists. 4. "Gallicæ grammatices libellus," ibid. 1558, 8vo, and a "Grammaire Française," 1558, 8vo. He intended to have published a commentary on the Bible, and had engaged the assistance of the celebrated divine Marlorat; he also had projected a Greek Thesaurus, but the honour of that work was reserved for his son Henry, to whom he gave what materials he had collected. Robert had several sons, of whom Henry, Robert, and Francis, will be noticed hereafter, and a daughter, Catherine, who was married to Jacquelin, a royal notary of Paris.[1]

STEPHANUS (CHARLES), brother to the preceding, and third son of Henry, the founder of the family, received also a liberal education, and afterwards studied medicine, and was received as a doctor of the faculty of Paris. Lazarus Baif engaged him to be tutor to his son, and likewise to accompany him in his embassies to Germany and Italy, that he might continue to instruct his pupil. During his being at Venice, he formed a friendship with Paul Manutius, who speaks of him in some of his letters, in very honourable terms. It was not until 1551 that he began the business of printing, and his first work was an edidition of "Appian" from manuscripts in the royal library, and executed with Garamond's types. He appears also to have been honoured with the title of king's printer. John Maumont, in a letter to Scaliger, represents Charles Ste-

[1] Maittaire.—Biog. Univ.—Chaufepie.

phens as an avaricious man, jealous of his brethren and even of his nephews, whom he endeavoured to injure on every occasion. He was, however, unsuccessful in business, and was imprisoned for debt in the Chatelet in 1561, and died there in 1564. Maittaire says that the fine editions of Charles Stephens have never been surpassed, that in point of erudition he was not inferior to the most learned printers, and that in his short space few of them printed more books. Among the most valuable are, 1. "De re vestiaria, de vasculis ex Bayfio excerpt." Paris, 1535, 8vo. 2. "Abregé de l'Histoire des vicomtes et ducs de Milan," 1552, 4to, with portraits. 3. "Paradoxes ou propos contre la commune opinion, debattus en forme de declamations forenses, pour exciter les jeunes esprits en causes difficiles," Paris, 1554, 8vo, a very rare work and an imitation of the "Paradossi" of Ortensio Lando. 4. "Dictionarium Latino-Græcum," ibid, 1554, 4to, compiled, as the author allows, for the most part, from the notes of G. Buddæus. 5. "Dictionarium Latino-Gallicum," ibid. 1570, fol. the best and most complete edition, but not a work in much demand. 6. "Prædium rusticum, &c." ibid. 1554, 8vo. Of this he published a French translation under the title of "Agriculture et Maison rustique, de M. Charles Estienne," and it has been since translated into Italian, German, English, &c. 7. "Thesaurus Ciceronis," ibid, 1556, fol. This work, whatever its merit, was a most unfortunate speculation, as the expences attending it obliged him to borrow large sums, for which he was at last arrested. 8. "Dictionarium Historico-geographico-poeticum," Geneva, 1566, 4to. This did not appear until after his death. It was much improved by subsequent editors to a large folio, whence it was translated into English by Lloyd, and twice published at Oxford in 1670, and at London in 1686.

Charles Stephens was the author also of some professional treatises, and had the credit of making some discoveries in anatomy. He had a learned daughter, who was married to John Liebaut, who published an improved edition of the "Prædium Rusticum." She spoke and wrote well in several languages, and was celebrated for her poetical talents, but none of her productions have been published.[1]

[1] Maittaire.—Niceron, vol. XXXVI.—Biog. Univ.—Eloy Dict. Hist. de Medecine.

STEPHANUS (HENRY), the second of the name, and the eldest son of Robert, was born at Paris in 1528, and from his infancy gave every promise of perpetuating the honours of the family. His father, not having it in his power to superintend his education as he wished, entrusted that care to an able tutor, who was to instruct him in the elements of grammar. At this time his tutor, in his ordinary course, was teaching his other pupils the Medea of Euripides, and Henry was so captivated with the sweetness and harmony of the Greek language, that he resolved immediately to learn it. His tutor, however, objected to this, as he thought that the Latin should always precede the Greek, in a course of education; but Henry's father being of a different opinion, he was allowed to follow his inclination, and his progress corresponded to the enthusiasm with which he entered on this language. A few days were sufficient for the Greek grammar, and Euripides being then put into his hands, he read it with avidity, and could repeat most of the plays, even before he had become a thorough master of the language. He afterwards perfected himself in Greek under Turnebus and other eminent scholars, and at the same time did not neglect to make himself acquainted with the Latin, as may appear by the notes he published on Horace, when he was only twenty years of age. He also studied arithmetic, geometry, and even judicial astrology, then very fashionable, but he is said to have very soon discovered its absurdity.

In 1547 he went to Italy for the purpose of visiting the libraries and collating the MS copies of ancient authors, whose works he intended to publish. He probably passed several years in this pursuit, as he himself informs us that he remained three years at Florence, Rome, Naples, and Venice. Among the treasures he thus amassed, were the "Hypotyposes" of Sextus Empiricus, some parts of Appian's history, the odes of Anacreon, &c. Before his return home he visited England and the Netherlands. He learnt Spanish in Flanders, as he had before learnt Italian at Florence, and arrived at Paris in 1551, which he found his father ready to quit for Geneva, in order to avoid the persecution of the doctors of the Sorbonne. It appears that Henry accompanied his father in his exile, but was on his return to Paris in 1554. He presented a petition to the Sorbonne that he might be allowed to establish a printing-office, and added to his request the privilege which

Francis I. had granted to his father, and soon after published his edition of Anacreon; at least this bears his name, but some suppose it was printed in the house of Charles Stephens, and that Henry had not an establishment of his own before 1557. Towards the end of 1554 he was at Rome, and went thence to Naples to endeavour to obtain those passports which the French ambassador, Odet de Selves, demanded of him, and it is said that he escaped an ignominious death by his facility in speaking Italian. He then went to Venice, to collate some valuable MSS. of Xenophon and Diogenes Laertius. It was therefore about the beginning of 1557 that he published some of those works which he had obtained with so much pains and risk. The great expences he had incurred, would at this time have ruined him, if Ulrick Fugger, an opulent patron of literature, had not advanced him the money necessary to carry on the business. Henry, out of gratitude, took the title of printer to this benefactor, "Illustris viri Huldrici Fuggeri typographus," which he continued as long as the latter lived.

In 1559 his father died, which appears to have thrown him into melancholy, which his friends did every thing in their power to dissipate, and among other schemes recommended him to marry. He accordingly married a lady of the family of Schrimger, whom he often praises for the sweetness of her disposition. His health and tranquillity being now restored, he applied himself to business with his usual activity. His father had appointed him his executor, and recommended the care of his brothers, which appears to have been attended with some trouble and vexation. Another source of trouble arose from his having made a public profession of his adherence to the reformed religion. This made him in continual fear of being obliged to quit his business at Paris, and for such fear he had an additional reason, having written a French translation of Herodotus, to which he added a collection of anecdotes, satirical remarks, and epigrams against priests and monks, and he well knew his danger, if he should be known as the author.

In our account of Robert Stephens, we mentioned his intention of publishing a Greek Thesaurus: this was now accomplished by his son, after twelve years incessant labour, and is alone a sufficient monument of his erudition. The learned bestowed the highest commendation, but the

great price which he was obliged to fix upon it to indemnify himself is said to have retarded the sale, and he was still a more serious sufferer by the plagiarism of Scapula (See SCAPULA), which indeed completed his ruin. He was not, however, without friends or resources. He went after this affair into Germany, and although he had been neglected by his countrymen, did not cease by his writings to do honour to France in foreign countries. This conduct recommended him to the favour of Henry III. who gave him a present of 3000 livres for his work on the excellence of the French language, and a pension of 300 livres to assist him in collating manuscripts. He also invited him to reside at his court, often admitted him into his councils, and gave him grants for considerable sums; but these sums were either ill-paid, or not sufficient to extricate our author from his difficulties, and he resolved therefore to leave the court. He now commenced a kind of wandering life, residing for short spaces of time at Orleans, Paris, Francfort, Geneva, and Lyons, and exhausting his poor finances. During the last journey he made to Lyons, he was seized with sickness, and carried to the hospital, where he died in the month of March, 1598, after having been for some time in a state of derangement.

Such was the melancholy end of one of the most learned men of his time, and one of the greatest benefactors to literature. The unfortunate circumstances of his life prevented him from bestowing the same attention which his father had to the typographical beauty of the works which issued from his press; but he published a great many which do not yield to Robert's in point of correctness. To all his editions he prefixed learned prefaces, illustrated them by short and judicious notes, and they have generally formed the basis of all future reprints. Some modern critics, of Germany chiefly, have attacked his fidelity as an editor, and accused him of having introduced readings not justified by the authority of manuscripts; but he has been very ably defended against this charge by Wyttembach, in the preface to his edition of Plutarch's morals. Henry had great facility in writing Latin poetry, which he often composed almost extempore, while walking, riding, or conversing with his friends. He had a correspondence with all the learned of Europe; but had some little alloy in his character. He was rather impatient of contradiction, and too frequently indulged his epigrammatic turn at the expence of those who could not accede to his opinions.

Among the ancient authors which he published, with notes, we may mention the "Poet. Græci, principes heroici carminis," 1566, fol. a magnificent collection, which is every day rising in price; "Pindari et cæterorum octo Græcorum carmina," 1560, 1566, 1586, 24mo: to these we may add Maximus Tyrius, Diodorus, Xenophon, Thucydides, Herodotus, Sophocles, Æschylus, Diogenes Laertius, Plutarch, Apollonius Rhodius, Callimachus, Plato, Herodian, and Appian; Horace, Virgil, the younger Pliny, Aulus Gellius, Macrobius, and a collection of the Latin historians; but his taste most inclined to Greek literature, and from that language he has furnished us with Latin translations of Anacreon, Theocritus, Bion and Moschus, Pindar, Sextus Empiricus; Æschylus, Sophocles, &c. &c.: and all his translations, extensive as they are, are allowed to be excellent.

The most valued of his own works, original or compiled, are, 1. "Ciceronianum Lexicon Græco-Latinum," Paris, 1557, 8vo. 2. "In Ciceronis quamplurimos locos castigationes," ibid. 1557, 8vo; this is usually printed with the former. 3. "Admonitio de abusu linguæ Græcæ in quibusdam vocibus quas Latina usurpat," 1563, 8vo; of this there was a new edition by Koloff and Kromayer, Berlin, 1736, 8vo. 4. "Fragmenta poetarum veterum Latinorum, quorum opera non extant," 1564, 8vo. 5. "Dictionarium medicum," 1564, 8vo. 6. "Introduction au traité de la conformité des merveilles anciennes avec les modernes, ou Traité preparatif à l'apologie pour Herodote," 1566, 8vo, of great rarity and value, and the only edition in which the text was not altered, as was the case in the subsequent ones, of which there were about twelve before 1607. Duchet published a new edition at the Hague in 1733, 3 vols. 8vo. We have mentioned the author's fears respecting his being known to have written it, but in fact he never was discovered, nor is there any truth in the story of his having been obliged to fly from the city, and take refuge in the mountains of Auvergne. 7. "Traité de la conformité du langage François avec le Grec," 8vo, without date. The second edition, of Paris, 1569, was cancelled in some places, which makes the other the more valuable. 8. "Artis typographicæ querimonia de illiteratis quibusdam typographis," 1569, 4to. This little poem, for such it is, has been added to those published by Almeloveen and Maittaire, and there is a recent edition by Lottin, printed at Paris in

1785, 4to, with a French translation, and the genealogy of the Stephani, from 1500. 9. "Epistola qua ad multas multorum amicorum respondet de suæ typographiæ statu, nominatimque de suo Thesauro linguæ Græcæ," 1569, 8vo, reprinted also by Almeloveen and Maittaire. 10. "Comicorum Græcorum sententiæ," 1569, 12mo. 11. "Epigrammata Græca selecta ex Anthologia interpretata ad verbum et carmina," 1570, 8vo. 12. "Thesaurus Græcæ linguæ," 1572, 4 vols. fol. with which is connected the "Glossaria duo," &c. 1573, fol. Of this celebrated work it is unnecessary to say much, as it is so well known to the learned in Europe, and to others information would be unnecessary. Maittaire was of opinion that Henry published a second edition, but has not discovered the date. Niceron thinks he only printed a new title for the unsold copies, with an epigram on Scapula. But Brunet, after examining a great many copies, both with the first and second titles, inclines to the existence of a second edition. Of late a spirited invitation has been held out to public taste and liberality by Messrs. Valpy, who have undertaken a new edition, with improvements; and every lover of literature, every scholar anxious for the honour of his country, must wish them success. 13. "Virtutum encomia, sive gnomæ de virtutibus," 1575, 12mo. 14. "Francofordiense emporium, sive Francofordienses nundinæ," 1574, 8vo. This collection of prose and verse pieces, which he calls "merchandize," is but little known. 15. "Discours merveilleux de la vie et deportments de la reine Catherine de Medecis," 1575, 8vo. This satire, translated in 1575, by a protestant writer, into Latin, with the title of "Legenda sanctæ Catharinæ Mediceæ," is attributed to Henry Stephens, and has been often reprinted. 16. "De Latinitate falsò suspecta expostulatio, necnon de Plauti Latinitate dissertatio," 1576, 8vo. This is a hit at the Ciceronians, or those who undervalue all Latin that is not borrowed from Cicero. 17. "Pseudo-Cicero, dialogus in quo de multis ad Ciceronis sermonem pertinentibus, de delectu editionum ejus, et cautione in eo legendo," 1577, 8vo. 18. "Schediasmatum variorum, id est, observationum, &c. libri tres," 1578, 8vo. These three books of critical remarks bear the names of the first three months of the year, and three others were added in 1589, but this second part is very rare. Gruter, however, has inserted it in the supplement to vol. V. of his "Thesaurus criticus." 19. "Ni-

zolio-Didascálus, sive monitor Ciceronianorum-Nizoliánorum dialogus," 1578, 8vo. (See NIZOLIUS). 20. "Deux dialogues du nouveau François Italianizé et autrement deguisé entre les courtesans de ce temps," 8vo, no date, but printed, as Brunet thinks, in 1579, by Patisson, and reprinted at Antwerp the same year in 12mo. 21. "Projet de livre intitulé de la precellence du langage François," 1579, 8vo, a curious and very rare work, for which, as we have noticed, the king rewarded him. 22. "Paralipomena grammaticarum Græcæ linguæ institutionum," 1581, 8vo. 23. "Hypomneses de Gallica lingua," 1582, 8vo, and inserted also in his father's French grammar. 24. "De criticis veteribus Græcis et Latinis, eorumque variis apud poetas potissimum reprehensionibus dissertatio," 1587, 4to. 25. "Les premices, ou le premier livre des proverbes epigrammatisés, ou des epigrammes proverbiales rangees en lieux communs," 1593, 8vo. 26. "De Lipsii Latinitate palæstra," Francfort, 1595, 8vo.

Henry Stephens was twice married, and had three children by his first wife, a son, Paul, a printer, at Geneva, and two daughters, one of whom, Florentia, was married to Isaac Casaubon.[1]

STEPHANUS (ROBERT), the second of that name, and brother to the preceding, was born at Paris in 1530. Remaining attached to the Roman catholic religion, he refused to accompany his father when he went to Geneva, on which account his father disinherited him; but by his talents and labours he was soon enabled to provide for himself. From 1556 he had a printing-office with many founts of beautiful types, as we may see from his edition of Despauter's "Rudimenta," the first book he printed. William Morel was his partner in the publication of some works, and among the rest an Anacreon, prepared for the press by his brother Henry. It is thought that he obtained the brevet of king's printer after the death of his father, but we do not find that he assumed the title before 1561. He died in Feb. 1571, and in the month of March following, his nephew, Frederic Morel, was made king's printer. He married Denisa Barbé, and had three sons, Robert, Francis, who died young, and Henry. His widow married Mamert Patisson.

[1] Maittaire.—Niceron, vol. XXXVI.—Biog. Universelle.

FRANCIS STEPHENS, the third son of Robert, and younger brother to the two preceding, renounced popery with his father, and accompanied him to Geneva, where he carried on the printing-business in partnership with Francis Perrin, from 1561 to 1582. He was married and had children, but we find no mention of them. The following works have been attributed to him: 1. "Traité des Danses, auquel il est demontrè qu'elles sont accessoires et dependances de paillardise," 1564, 8vo. 2. "De la puissance legitime du prince sur le peuple, et du peuple sur le prince," written in Latin by Stephanus Junius Brutus (Hubert Languet) and translated into French, Geneva, 1581, 8vo. This translation is so much esteemed as to bear a higher value than the original. 3. "Remonstrance charitable aux dames et demoiselles de France sur leurs ornamens dissolus," Paris, 1577, 12mo, and a rare book, although twice reprinted in 1581 and 1585, 8vo.[1]

STEPHANUS (ROBERT), the third of that name, was the son of the preceding Robert the second, and was educated by the celebrated Desportes, who inspired him with a taste for poetry. He began printing in 1572, and in 1574 was honoured with the title of king's printer. He translated from Greek into French the first two books of Aristotle's Rhetoric, and printed them himself in 1629, 8vo. In the title-page he calls himself poet and interpreter to the king for the Greek and Latin languages. He was a man of spirit and wit, and was much celebrated for his choice of devices and mottoes for eminent personages. He died in 1629, but left no family. Besides his translation of Aristotle and some Greek poets, he was the author of, 1. "Vers Chretiens au comte du Bouchage," 1587, 4to. 2. "Discours en vers au connetable de Montmorency," 1595, 4to. 3. "Epitre de Gregoire de Nysse touchant ceux qui vont a Jerusalem," with a preface on the superstitious abuse of pilgrimages, which gave rise to the opinion that he was not far from embracing the protestant religion.[2]

STEPHANUS (PAUL), son of the second Henry, was born in 1566, and educated with great care. After he had finished his studies, his father, who wished him to succeed to his own business, sent him on his travels that he might form connections with men of learning. He accordingly visited the principal cities of Germany, Holland, Leyden,

[1] Maittaire.—Biog. Univ. [2] Biog. Univ.—Maittaire.

where he lived some time with Lipsius, and came also into England, where he is said to have formed an intimacy with John Castolius, a young man well versed in the ancient languages, but of whom we find no other mention. In 1599 he established a printing-office at Geneva, and produced some very correct editions of the Greek and Latin classics with notes, but not such beautiful specimens of typography as those of his father and grandfather. He died at Geneva in 1627, leaving two sons, Anthony and Joseph; the latter was king's printer at Rochelle, and died in 1629. Of Anthony we shall take some notice presently. Paul published, 1. "Epigrammata Græcæ anthologiæ, Latinis versibus reddita," Geneva, 1575, 8vo. 2. "Juvenilia," ibid. 1595, 8vo, consisting of some small pieces he wrote in his youth. Among the editions of the classics which came from his press, there are few, if any, that used to be more valued than his "Euripides," 1602, 4to. It occurs very rarely.

We shall now briefly mention the remaining branches of this justly celebrated family. HENRY STEPHENS, the third of that name, and son to Robert, the second, was treasurer of the royal palaces. Prosper Marchand thinks he was a printer in 1615, but no work is known to have issued from his press. He had two sons, Henry and Robert, and a daughter married to Fougerole, a notary. His son HENRY, sieur des Fossés, was the author of "L'Art de faire les devices, avec un Traité des rencontres où mots plaisants," Paris, 1645, 8vo. His "Art of making devices" was translated into English by our countryman Thomas Blount (See vol. V. p. 430) and published in 1646, 4to. Henry assumed the title of interpreter of the Greek and Latin languages, and was reckoned a good poet. We also are indebted to him for a character of Louis XIII. and eloges of the princes and generals who served under that monarch, which he published in a work entitled "Les Triomphes de Louis-le-Juste," Paris, 1649, fol. ROBERT, his brother, was an advocate of parliament, and completed the translation of Aristotle's Rhetoric begun by his uncle, Robert the third of the name, and published at Paris in 1630, 8vo. He left off printing about 1640, and was bailli of St. Marcel.

ANTHONY STEPHENS, the son of Paul, was born at Geneva in 1594, studied at Lyons, and came to Paris at the age of eighteen. He abjured the protestant religion, and

in 1614 obtained the title of printer to the king and to the clergy. The cardinal Duperron became his patron, and gave him a pension of 500 livres, which he enjoyed as long as that prelate lived. He reprinted for the booksellers of Paris, the Greek fathers, and published other important works, as Morin's Bible, Duval's Aristotle, Strabo, Xenophon, Plutarch, &c. He had by his wife Jean Leclerc several children, and a son Henry, who would have succeeded him, but he died in 1661. Anthony himself became unfortunate, and when infirm and blind, was obliged to solicit a place in the Hotel-Dieu, where he died in 1674, in the eightieth year of his age.

Anthony is said to have been the last branch of the illustrious family of the Stephani, who were at once the ornament and the reproach of the age in which they lived. They were all men of great learning, all extensive benefactors to literature, and all persecuted or unfortunate.[1]

STEPHENS (JEREMY), a learned English divine, the son of Walter Stephens, rector of Bishops Castle in Shropshire, was born there in 1592, and was entered of Brasenose college, Oxford, in 1609. Having completed his degrees in arts in 1615, he was ordained deacon, and was appointed chaplain of All Souls college. In May 1616, he was admitted to priest's orders, and in 1621 was presented to the rectory of Quinton in Northamptonshire, and in 1626 to that of Wotton adjoining, both by Charles I. In 1641 he was made prebendary of Biggleswade in the church of Lincoln, by the interest of archbishop Laud, as a reward for the assistance he gave sir Henry Spelman in the first volume of his edition of the "Councils;" but in 1644 he was deprived of all his preferments, and imprisoned by the usurping powers. At the restoration he was replaced in his former livings, and had also a prebend in the church of Salisbury. He died Jan. 9, 1665, at Wotton, and was buried in the chancel of that church.

He published, 1. "Notæ in D. Cyprian. de unitate Ecclesiæ," London, 1632, 8vo. 2. "Notæ in D. Cyprian. de bono patientiæ," ibid. 1633, 8vo, both, as Wood says, collated with ancient manuscripts by some of the Oxford divines. 3. "Apology for the ancient right and power of the Bishops to sit and vote in parliaments," ibid. 1660. 4.

[1] Much information respecting this family may be found in "Jansonii ab Almeloveen dissertatio epistolica de vitis Stephanorum," in Maittaire, and in Prosper Marchand.

" B. Gregorii magni, episcopi Romani, de cura pastorali liber vere aureus, accurate emendatus et restitutus è vet. MSS. cum Romana editione collatis," ibid. 1629, 8vo. He was also the editor of Spelman's work on " Tithes," and his apology for the treatise " De non temerandis ecclesiis;" and had prepared some small pieces on the controversies arising from the usurpation, the publication of which was rendered unnecessary by the return of Charles II. [1]

STEPHENS (ROBERT, esq.), an eminent antiquary, was the fourth son of Richard Stephens, esq. of the elder house of that name at Eastington in Gloucestershire, by Anne the eldest daughter of sir Hugh Cholmeley, of Whitby, in Yorkshire, baronet. His first education was at Wotton school, whence he removed to Lincoln-college, Oxford, May 19, 1681. He was entered very young in the Middle Temple, applied himself to the study of the common law, and was called to the bar. As he was master of a sufficient fortune, it may be presumed that the temper of his mind, which was naturally modest, detained him from the public exercise of his profession, and led him to the politer studies, and an acquaintance with the best authors, ancient and modern: yet he was thought by all who knew him to have made a great proficience in the law, though history and antiquities seem to have been his favourite study. When he was about twenty years old, being at a relation's house, he accidentally met with some original letters of the lord chancellor Bacon; and finding that they would greatly contribute to our knowledge of matters relating to king James's reign, he immediately set himself to search for whatever might elucidate the obscure passages, and published a complete edition of them in 1702, with useful notes, and an excellent historical introduction. He intended to have presented his work to king William; but that monarch dying before it was published, the dedication was omitted. In the preface, he requested the communication of unpublished pieces of his noble author, to make his collection more complete; and obtained in consequence as many letters as formed the second collection, published in 1734, two years after his death. Being a relation of Robert Harley earl of Oxford (whose mother Abigail, was daughter of Nathaniel Stephens of Eastington), he was preferred by him to be chief solicitor of the cus-

[1] Ath. Ox. vol. II.

toms, in which employment he continued with unblemished reputation till 1726, when he declined that troublesome office, and was appointed to succeed Mr. Madox in the place of historiographer royal. He then formed a design of writing a history of king James the first, a reign which he thought to be more misrepresented than almost any other since the conquest: and, if we may judge by the good impression which he seems to have had of these times, his exactness and care never to advance any thing but from unquestionable authorities, besides his great candour and integrity, it could not but have proved a judicious and valuable performance. He married Mary the daughter of sir Hugh Cholmeley, a lady of great worth, and died at Gravesend, near Thornbury, in Gloucestershire, Nov. 12, 1732; and was buried at Eastington, the seat of his ancestors, where is an inscription to his memory. [1]

STEPNEY (George), an English poet and statesman, was descended from a family at Pendigrast in Pembrokeshire, but born at London in 1663. It has been conjectured that he was either son or grandson of Charles third son of sir John Stepney, the first baronet of that family: Mr. Cole says his father was a grocer. He received his education at Westminster-school, and was removed thence to Trinity-college, Cambridge, in 1682; where he took his degree of A.B. in 1685, and that of M.A. in 1689. Being of the same standing with Charles Montague, esq. afterwards earl of Halifax, a strict friendship grew up between them, and they came to London together, and are said to have been introduced into public life by the duke of Dorset. To this fortunate incident was owing all the preferment Stepney afterwards enjoyed, who is supposed not to have had parts sufficient to have risen to any distinction, without such patronage. When Stepney first set out in life, he seems to have been attached to the tory interest; for one of the first poems he wrote was an address to James II. upon his accession to the throne. Soon after, when Monmouth's rebellion broke out, the Cambridge men, to shew their zeal for the king, thought proper to burn the picture of that prince, who had formerly been chancellor of the university, and on this occasion Stepney wrote some good verses in his praise.

[1] Nichols's Bowyer.

Upon the Revolution, he embraced another interest, and procured himself to be nominated to several foreign embassies. In 1692 he went to the elector of Brandenburg's court, in quality of envoy; in 1693, to the Imperial court, in the same character; in 1694, to the elector of Saxony; and, two years after, to the electors of Mentz, Cologn, and the congress at Francfort; in 1698, a second time to Brandenburg; in 1699, to the king of Poland; in 1701, again to the emperor; and in 1706, to the States General; and in all his negotiations, is said to have been successful. In 1697 he was made one of the commissioners of trade. He died at Chelsea in 1707, and was buried in Westminster-abbey; where a fine monument was erected over him, with a pompous inscription. At his leisure hours he composed poetical pieces, which are republished in the general collection of English poets. He likewise wrote some political pieces in prose, particularly, "An Essay on the present interest of England, in 1701: to which are added, the proceedings of the House of Commons in 1677, upon the French king's progress in Flanders." This is reprinted in the collection of tracts, called "Lord Somers's collection."

"It is reported," says Dr. Johnson, "that the juvenile compositions of Stepney 'made grey authors blush.' I know not whether his poems will appear such wonders to the present age. One cannot always easily find the reason for which the world has sometimes conspired to squander praise. It is not very unlikely that he wrote very early as well as he ever wrote; and the performances of youth have many favourers, because the authors yet lay no claim to public honours, and are therefore not considered as rivals by the distributors of fame."

"He apparently professed himself a poet, and added his name to those of the other wits in the version of Juvenal: but he is a very licentious translator, and does not recompense his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a short composition may give pleasure. But there is in the whole little either of the grace of wit, or the vigour of nature."[1]

STERNE, or STEARNE (JOHN), a learned physician of Ireland, was born at Ardbraccan in the county of Meath

[1] Cibber's Lives.—Johnson's Poets.—Nichols's Poems.—Cole's MS Athenæ in Brit. Mus.

in 1622, in the house of his uncle, the celebrated archbishop Usher, but then bishop of Meath. He was educated in the college of Dublin, of which he became a fellow, but was ejected by the usurping powers for his loyalty. At the restoration he was reinstated, and advanced to the place of senior fellow by nomination, together with Joshua Cowley, Richard Lingard, William Vincent, and Patrick Sheridan, masters of arts, in order to give a legal form to the college, all the senior fellows being dead, and it being requisite by the statutes, that all elections should be made by the provost and four senior fellows at least. He was M. D. and LL. D. and public professor of the university. He was a very learned man, but more fond of the study of divinity, than that of his own profession, in which, however, he had great knowledge. He died in 1669, aged forty-six, and was buried in the college chapel, where a monument was erected to his memory. His writings are, 1. "Aphorismi de fœlicitate," Dublin, 1654, 8vo, twice reprinted. 2. "De morte dissertatio," ibid. 1656 and 1659, 8vo. 3. "Animi medela, seu de beatitudine et miseria," ibid. 1658, 4to. 4. "Adriani Heerboordii disputationum de concursu examen," ibid. 1658, 4to. 5. "De electione et reprobatione," ibid. 1662, 4to. To this is added, "Manuductio ad vitam probam." 6. "De Obstinatione, opus posthumum, pietatem Christiano-Stoicam Scholastico more suadens." This was published in 1672 by the celebrated Mr. Dodwell, as we have noticed in his life. Dodwell had been pupil to Dr. Sterne.

Dr. Sterne's son, JOHN, was educated by him in Trinity-college, Dublin, and became successively vicar of Trim, chancellor and dean of St. Patrick's, bishop of Dromore in 1713, and of Clogher in 1717, and vice-chancellor of the university of Dublin. Being a single man, he laid out immense sums on his episcopal palaces, and on the college of Dublin, where he built the printing-house, and founded exhibitions. Most of these were gifts in his life-time, and at his death (June 1745) he bequeathed the bulk of his fortune, about 30,000*l.* to public institutions, principally of the charitable kind. His only publications were, a "Concio ad clerum," and "Tractatus de visitatione infirmorum," for the use of the junior clergy, printed at Dublin in 1697, 12mo. Dean Swift appears to have corresponded with bishop Sterne for many years on the most intimate and friendly terms, but at length, in 1733, the

dean sent him a letter full of bitter sarcasm and reproach, to which the bishop returned an answer that marks a superior command of temper; but it appears from the life of the rev. Philip Skelton, that his lordship deserved much of what Swift had imputed to him.[1]

STERNE (RICHARD), archbishop of York, the son of Simon Sterne, was descended from a family in Suffolk, but was born at Mansfield in Nottinghamshire in 1596. He was admitted of Trinity-college, Cambridge, in 1611, whence, having taken his degrees of A. B. in 1614, and A. M. in 1618, he removed to Bene't-college in 1620, and was elected fellow July 10, 1623. He then took pupils with great credit to himself and to the college, and proceeded B. D. the following year, and was incorporated in the same degree at Oxford in 1627. He had been appointed one of the university preachers the year before, and was in such high reputation, that he was made choice of for one of Dr. Love's opponents in the philosophical act, kept for the entertainment of the Spanish and Austrian ambassadors, and fully answered their expectations. In 1632 he was made president of the college; and upon Dr. Beale's translation from the mastership of Jesus to that of St. John's college soon after, was put in his room in March 1633. His promotion is thus noticed in a private letter: "One Stearne, a solid scholar (who first summed up the 3600 faults that were in our printed Bibles of London) is by his majesty's direction to the bishop of Ely (who elects there) made master of Jesus." This occasioned him to take the degree of D. D. in 1635, and he then assumed the government of the college, to which he proved a liberal benefactor, and it was by his means that the north side of the outer court was built. In 1641 he was nominated by a majority of the fellows to the rectory of Harleton in Cambridgeshire; but some contest arising, he did not get possession of it till the summer following. He had, however, from March 1634 enjoyed that of Yeovilton in the county of Somerset, through the favour of archbishop Laud, one of whose chaplains he was, and so highly esteemed, that he chose him to do the last good offices for him on the scaffold. On the breaking out of the rebellion, he incurred the fiercest anger of the usurper for having

[1] Harris's edition of sir J. Ware.—Nichols's edition of Swift's works; see Index.—Skelton's Life.

conveyed to the king both the college plate and money, for which he was seized by Cromwell, and carried up to London. Here, after suffering the severest hardships in various prisons, he was ejected from all his preferments. Few men indeed suffered more cruel treatment; and it was some years before he was finally released, and permitted to retire to Stevenage in Hertfordshire, where he kept a private school for the support of his family till the restoration. Soon after that event, while he was carrying on the repairs of the college, he was appointed bishop of Carlisle, and was concerned in the Savoy conference, and in the revisal of the book of Common-prayer. On the decease of Dr. Frewen, he was translated to the archiepiscopal see of York, over which he presided with becoming dignity, till the time of his death, Jan. 18, 1683, in the eighty-seventh year of his age. He was buried in the chapel of St. Stephen in his own cathedral, where an elegant monument was afterwards erected to his memory by his grandson Richard Sterne, of Elvington, esq.

His character has been variously represented, as we have repeatedly had occasion to notice in the case of persons of eminence who lived in his disastrous period. Bishop Kennet informs us, "He was promoted to the bishopric of Carlisle, on account of his piety, great learning, and prudence, as being indeed not less exemplary in his notions and conversations, than if he himself had expected martyrdom, from the hour of his attendance upon his patron archbishop Laud." Baxter says, "Among all the bishops there was none who had so promising a face. He looked so honestly, and gravely and soberly, that he thought such a face could not have deceived him;" but then he adds, "that he found he had not half the charity which became so grave a bishop, nor so mortified an aspect." Notwithstanding this charge, he was one of those bishops who shewed great lenity, charity, and respect, in their treatment of the nonconformist clergy. The only substantial charge against him is that advanced by bishop Burnet, who censures him for being too eager to enrich his family. For this there seems some foundation, and Browne Willis allows that he would have deserved a larger encomium than most of his predecessors, if he had not demised the park of Hexgrave from the see to his son and family. His many benefactions to Bene't and Jesus colleges, to the rebuilding of St. Paul's, and other public and charitable purposes, show that if he was rich, he was also liberal.

As an author, besides some Latin verses, in the "Genethliacon Caroli et Mariæ, 1631," at the end of Winterton's translation of the Aphorisms of Hippocrates in 1633, on the birth of a prince in 1640, and others in "Irenodia Cantab. ob paciferum Caroli e Scotia reditum, 1641," he was one of the assistants in the publication of the Polyglot; published a "Comment on Psalms ciii." Lond. 1649, 8vo; and wrote an accurate treatise on logic, which was published after his death, in 1686, 8vo, under the title of "Summa Logicæ, &c."[1]

STERNE (LAURENCE), said to be great-grandson of the preceding, was the son of Roger Sterne, a lieutenant of the army. He was born at Clonmel in the South of Ireland, Nov. 24, 1713. It has been thought that his affecting story of Le Fevre was founded on the circumstances of his father's family, which had long to struggle with poverty and hardships on the slender pay of a lieutenant. As soon as Lawrence was able to travel, his father and family left Ireland and went to Elvington near York, where his father's mother resided, but in less than a year, they returned to Ireland, and afterwards moved from place to place with the regiment, until Lawrence was placed at a school near Halifax in Yorkshire. In 1731 his father died.

Lawrence remained at Halifax till about the latter end of the above year, and in the following, was admitted of Jesus-college, Cambridge, where he took his bachelor's degree, January 1736, and that of master in 1740. During this time he was ordained, and his uncle Jaques Sterne, LL. D. prebendary of Durham, &c. procured him the living of Sutton, and afterwards a prebend of York, and by his wife's means (whom he married in 1741), he got the living of Stillington. He resided, however, principally, and for above twenty years, at Sutton, where, as he informs us, his chief amusements were painting, fiddling, and shooting. Here, however, he must have employed a considerable part of his time in reading, as some of the works which he afterwards published plainly evince the study of many voluminous and neglected authors. He had also before he quitted Sutton, published in 1747, a charity sermon for the support of the charity-school at York, and in 1756 an assize sermon, preached at the cathedral, York.

[1] Masters's Hist. of C. C. C. C.—Le Neve, vol. II.—Walker's Sufferings of the Clergy.—Barwick's Life.—Burnet's Own Times.—Kennet's Register and Chronicle.—Willis's Cathedrals.

In 1759 he published at York the first two volumes of his "Tristram Shandy," and in 1760 took a house at York. The same year he went up to London to republish the above volumes, and to print two volumes of his "Sermons;" and this year also lord Falconbridge presented him to the curacy of Coxwold. In 1762 he went to France, and two years after to Italy. In 1767 he left York, and came to London to publish the "Sentimental Journey;" but his health was now fast declining, and, after a short but severe struggle with his disorder, he died at his lodgings in Bond-street, March 18, 1768, and was buried in the new burying-ground belonging to the parish of St. George Hanover-square.

His principal works consist of the "Tristram Shandy," the "Sentimental Journey," and some volumes of "Sermons." Several letters have been published since his death, which partake much of the style and manner of his other works. Were a judgment to be formed of his character from these, it would appear that, with more laxity of morals than becomes the clerical character, he was a man abounding in the tenderness and delicacy of humanity; but there were many well-known circumstances in his life which proved, that he was more an adept in the language than the practice of these virtues.

The works of few men, however, attracted more notice than those of Sterne during their publication from 1759 to the time of his death. He appeared an humourist of great originality, and became the founder of a school of sentimental writers which may be said still to flourish. Certainly no man ever delineated the feelings of a tender heart, the sweetness of compassion, and the duties of humanity, in more elegant or striking colours, although he was grossly deficient in that practice which is above all language and all expression.

As an original writer, Sterne's merit has been lately disputed in an article which originally appeared in the Manchester memoirs, and has since been published in a separate form by Dr. Ferriar. This ingenious writer has incontestably traced many very striking sentiments and passages from our author's works, to Burton's "Anatomy of Melancholy," bishop Hall's works, and other books not generally read. Yet with these exceptions, for exceptions they certainly are, enough will remain the exclusive property of Sterne, to prove that both in the language of

sentiment and the delineation of character, he was in a very high degree original; and altogether so in those indecencies which disgrace his most popular writings.[1]

STERNHOLD (THOMAS), an English poet and psalmodist, was born, according to Wood's conjecture, in Hampshire, and, as Holinshed says, at Southampton; but Atkins, in his History of Gloucestershire, expressly affirms, that he was born at Awre, a parish about twelve miles from Gloucester; and adds, that his posterity turned papists, and left the place. He studied for some time at Oxford, but not long enough to take any degree. By some interest that he had at court, he was preferred to the office of groom of the robes to Henry VIII. which he discharged so well that he became a personal favourite of the king, who by his will left him a legacy of an hundred marks. Upon the decease of king Henry, he was continued in the same employment by Edward VI. and having leisure to pursue his studies, he acquired some degree of esteem about the court for his poetical talents. He was a man of great piety, in his morals consequently irreproachable, and was a stedfast adherent to the principles of the Reformation. Being offended with the immodest songs, which were then the usual entertainment of persons about the court, he undertook to translate the Psalms into English metre, hoping the courtiers might find in them a proper antidote and substitute for their licentious songs: but he died in 1549, without completing the work. His will was proved Sept. 12th of that year, and in it he is styled groom of his majesty's robes; and it appears that he died seized of lands to a considerable value in Hampshire and Cornwall.

He lived to versify only fifty-one of the Psalms, which were first printed by Edward Whitchurch in 1549, with the title "All such Psalms of David as Thomas Sterneholde late grome of the kinges majestyes robes, did in his lyfetyme drawe into Englyshe metre." This book is dedicated to Edward VI. by the author, and seems therefore to have been prepared by him for the press; but Wood, and his followers, are mistaken, in saying, that Sternhold caused musical notes to be set to his Psalms, for they were published, both in 1549 and 1552, without notes; the first edition with notes did not appear until 1562 *. Sir John

* Ames takes notice of another work by Sternhold, "Certayne chapters of the Prouerbs of Solomon drawen into metre," printed in 1551.

[1] Life prefixed to his Works.

Hawkins thinks it worthy of remark, that both in France and England the Psalms were first translated into vulgar metre by laymen; and, which is very singular, by courtiers. Marot was of the bedchamber to Francis I. and Sternhold groom of the robes to Henry VIII. and Edward VI. Their respective translations were not completed by themselves, and yet they translated nearly an equal number of Psalms, Marot fifty, and Sternhold fifty-one.

Sternhold's principal successor in carrying on the translation of the Psalms was John Hopkins, who was admitted A. B. at Oxford in 1544, and is supposed to have been afterwards a clergyman of Suffolk. He was living in 1556. Warton pronounces him a rather better poet than Sternhold. He versified fifty-eight of the Psalms, which are distinguished by his initials. Bishop Tanner styles him "poeta, ut ea ferebant tempora, eximius;" and Bale, "Britannicorum poetarum sui temporis non infimus;" and, at the end of the Latin commendatory verses prefixed to Fox's "Acts and Monuments," are some stanzas of his which seem to justify this character. Five other Psalms were translated by William Whittingham, the puritan dean of Durham, and he also versified the decalogue, the prayer immediately after it, and very probably the Lord's prayer, the creed, and the hymn "Veni Creator;" all which follow the singing-psalms in our version. Thomas Norton (See NORTON) translated twenty-seven more of the psalms; Robert Wisdome the twenty-fifth, and also wrote that once very popular prayer at the end of the version, "Preserve us, Lord, by thy dear word," &c. which is a literal translation of Luther's hymn upon the same occasion. Eight psalms, which complete the whole series, have the initials W. K. and T. C. but we have no account of either of these authors.

The complete version was first printed in 1562, by John Day, entitled "The whole book of Psalms, collected into English metre by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue; with apt notes to sing them withall:" Heylin, who seems to have a singular aversion to psalmody, says that "this was a *device* first taken up in France by one Clement Marot," but this is a mistake. Luther, and before his time, John Huss, and the Bohemian brethren, had metrical psalms and hymns in the German language, which they sung to what Dr. Burney calls unisonous and syllabic tunes, that were either adopted or imitated

by all posterior reformers. In the edition of 1562 the tunes are chiefly German, and still used on the continent by Lutherans and Calvinists, as appears by collation, particularly the melodies set to the 12th, 14th, 113th, 124th, 127th, and 134th Psalms.

The original motive to the undertaking of Sternhold and his coadjutors was not solely the introduction of Psalm-singing into the English protestant churches; it had also for its object the correction of public morals, as appears from the declaration contained in the title-page of our common version, and which has been continued in all the printed copies from the time of its first publication to this day, "Set forth and allowed to be sung in churches of the people together, before and after evening prayer, as also before and after sermon; and, moreover, in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend only to the nourishment of vice, and the corrupting of youth." About the beginning of the reign of queen Elizabeth these Psalms were printed along with the book of Common Prayer, so that Heylin's nice distinctions between an *allowance*, which he calls a *connivance*, and an *approbation*, seem to be unnecessary, and certainly are inconclusive. Sternhold and Hopkins's version, be its merit what it may, had all the sanction it could have, that of undisturbed use, in all churches and chapels, for above a century and a half, and it has not yet entirely yielded to that of Tate and Brady. On its poetical merits it would be unnecessary to enter. It is valuable chiefly as a monument of literary antiquity, and as fixing the æra of an important addition to public worship, a subject which we regret to observe, both Mr. Warton and Dr. Burney have treated with unbecoming levity.[1]

STESICHORUS, an ancient Greek poet, was born at Himera, a city of Sicily, in the seventh century B. C. His name was originally Tysias, but changed to Stesichorus, on account of his being the first who taught the chorus to dance to the lyre. He appears to have been a man of the first rank for wisdom and authority among his fellow citizens; and to have had a great hand in the transactions between that state and the tyrant Phalaris. He died at Catana in Sicily at above eighty, in the year 556 B. C. and

[1] Hawkins and Burney's Hist. of Music.—Warton's Hist. of Poetry.—Ath. Ox. vol. I. new edit.—Heylin's Hist. of the Reformation.

the people were so sensible of the honour his relics did the city, that they resolved to keep them against the claims of the Himerians. Much of this poet's history depends upon the authority of Phalaris's epistles; and if the genuineness of these should be given up, which is now the general opinion, yet we may perhaps collect from them the esteem and character Stesichorus bore with antiquity. We have no character of his works on record: Suidas only tells us, in general, that he composed a book of lyrics in the Dorian dialect; of which a few scraps, not amounting to threescore lines, are inserted in the collection of Fulvius Ursinus, at Antwerp, 1568, 8vo. Majesty and greatness make the common character of his style: and Horace speaks of his "Graves Camœnæ." Hence Alexander, in Dion Chrysostom, reckons him among the poets whom a prince ought to read: and Synesius puts him and Homer together, as the noble celebrators of the heroic race. Quintilian's judgment on his works will justify all this: "the force of Stesichorus's wit appears," says he, "from the subjects he has treated of; while he sings the greatest wars and the greatest commanders, and sustains with his lyre all the weight and grandeur of an epic poem. For he makes his heroes speak and act agreeably to their characters: and had he but observed moderation, he would have appeared the fairest rival of Homer. But he is too exuberant, and does not know how to contain himself: which, though really a fault, yet is one of those faults which arises from an abundance and excess of genius." [1]

STEVENS (WILLIAM), a very worthy, benevolent, and learned citizen of London, was born in the parish of St. Saviour's, Southwark, March 2, 1732. His father was a tradesman, residing in that parish, and his mother was sister of the rev. Samuel Horne, rector of Otham, near Maidstone, in Kent, and aunt of the late excellent Dr. Horne, bishop of Norwich. His father died when he was in his infancy, and being educated with his cousin, George Horne, an attachment, from similarity of disposition, commenced between them, which led to the same studies in their future lives, although their destinations were so different. When little more than fifteen, Mr. Horne was sent to Oxford, and Mr. Stevens, at the same period, being only

[1] Quintilian Inst. lib. X cap. I.—Voss. de Poet. Græc.—Fabric. Bibl. Græc.—Burney's Hist. of Music, vol. I.

fourteen, in August 1746, was placed as an apprentice with Mr. Hookham, No. 68, Old Broad-street, an eminent wholesale hosier, and in this house he lived and died. The cousins now communicated by correspondence, in which Mr. Horne informed his friend of the studies in which he was engaged, while Mr. Stevens spent all his leisure time in acquiring, by his own labour and industry, that knowledge which the young academician was amassing under better auspices. By such means Mr. Stevens acquired, not only an intimate acquaintance with the French language, but also a considerable knowledge of Latin, Greek, and Hebrew literature, and became also an excellent theologian. All this was performed amidst the strictest attention to the duties of his apprenticeship, and when that term expired in 1753, his master employed him for a year as his assistant, and then rewarded his fidelity and upright conduct, by taking him into partnership. Mr. Stevens, after this, continued to pursue his business with his usual activity for many years with little alteration as to the circumstances of it. When Mr. Hookham died, his nephew Mr. Paterson succeeded, with whom, and Mr. Watlington, Mr. Stevens conducted the business, as chief partner, until 1801, when he relinquished a great part of the profits, in order to be relieved from the drudgery of business, and to dedicate more of his time to the society of the friends that he loved, and to those studies in which he delighted. About two years before his death, he gave up the whole concern to Mr. Paterson, with whom, however, he continued to board till his death.

His leisure time, during the whole of his life, he dedicated to study, to intercourse with learned men, and to the duties of benevolence and devotion. His reading was extensive, and his taste may be understood from the plan of his studies. He was well versed in the writings of the fathers of the church of the first three centuries, generally called the Apostolic fathers; he had twice read through Dr. Thomas Jackson's Body of Divinity, in three large folios; a divine for whose writings bishop Horne always expressed the highest respect. The works of bishops Andrews, Jeremy Taylor, and dean Hickes, were quite familiar to Mr. Stevens; and there was hardly a writer of modern days, at all celebrated for orthodox opinions, who was unknown to him. Such was the esteem in which he was held, as a theologian, that Dr. Douglas, bishop of Salisbury,

once said of him, "Here is a man, who, though not a bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian church;" and the late bishop Horsley, who was not given to flattery, when on one occasion Mr. Stevens paid him a compliment on account of his sermon, said, "Mr. Stevens, a compliment from you upon such a subject is of no inconsiderable value." Mr. Stevens was also, like bishop Horne, a great admirer of the works of Mr. John Hutchinson.

In 1773 Mr. Stevens first appeared as an author, if we may say so of one who never put his name to his writings, by publishing "An Essay on the nature and constitution of the Christian church, wherein are set forth the form of its government, the extent of its powers, and the limits of our obedience, by a layman." This was published at a time (the preface says) "when the press teemed with the most scurrilous invectives against the fundamental doctrines of our religion: and even the newspapers were converted into trumpets of sedition by the enemies of the church." Thirty years after the appearance of this tract the society for promoting Christian knowledge placed it on the catalogue of their publications with the name of the author, one of whose primary motives for writing it was the effort making in 1773 to get rid of subscription to the Thirty-nine articles. With the same view, and about the same time, Mr. Wollaston, rector of Chislehurst in Kent, having published "An address to the Clergy of the church of England in particular, and to all Christians in general," Mr. Stevens printed "Cursory Observations" on this pamphlet, with a mixture of playfulness and argument, censuring him for being friendly to the scheme then in view. In 1776 he published "A discourse on the English Constitution, extracted from a late eminent writer, and applicable to the present times," which were, it may be remembered, times of great political turbulence. In the following year he published two distinct works: the one, "Strictures on a sermon entitled, The Principles of the Revolution vindicated—preached before the university of Cambridge, on Wednesday, May 29, 1776, by Richard Watson, D.D. F.R.S. Regius professor of divinity in that university;" and, the other, "The Revolution vindicated, and constitutional liberty asserted; in answer to the Rev. Dr. Watson's Accession Sermon, preached before the university of Cambridge on Oct. 25, 1776." In both these

works, he contends that the preacher and his friends endeavour to support doctrines which, if followed, would destroy, and not preserve the constitution, grounding all authority in the power of the people: that the revolution (in 1688) intended to preserve, and did preserve, the constitution, in its pristine state and vigour: and that this is manifest from the convention, founding the revolution entirely on the abdication and vacancy of the throne.

Prior in point of time to these works on political subjects, he had proved his critical knowledge of the Hebrew language, by a work entitled "A new and faithful translation of Letters from M. L'Abbé de —— Hebrew professor in the university of —— to the rev. Benj. Kennicott, &c." Whether these letters were translated from the French, as the title-page imports, or were the work of Mr. Stevens himself, "it is not," says his learned biographer, "material to inquire. The object of this publication was to offer some observations on the doctor's proposals, and to point out the *supposed* evil tendency of the plan." In this, as we have noticed in our account of Dr. Kennicott, Mr. Stevens was not singular, and if he erred, he did not err alone in his judgment upon the points at issue.—Although Mr. Stevens would never announce himself as the author of any of the preceding works, he collected them at the earnest solicitation of his friends, into a volume, which, with his characteristic humility, he entitled "Ουδενος εργα,"—"The Works of NOBODY," and gave copies in presents to his friends.

In 1800, he was again induced to enter the fields of controversy, in defence of the opinions partly of his relation bishop Horne, and partly of his friend Mr. Jones. Mr. Jones, in his life of bishop Horne, had adverted to that prelate's acquaintance with the writings of Hutchinson; but before a second edition was wanted, some writers had attacked the character of Dr. Horne, as an Hutchinsonian; and Mr. Jones therefore, in the new edition of the life, published in 1799, introduced a long preface, vindicating the bishop, and shewing that the Hutchinsonian plan was consistent with the Holy Scriptures. This preface being reviewed in the British Critic in a manner by no means satisfactory to the supporters of Hutchinsonian opinions, or the friends of Mr. Jones (who died about this time), Mr. Stevens, with all the ardour of friendship, and with all the ability and spirit which had distinguished him in his earlier

years, published under the name of AIN, the Hebrew word for Nobody, "A Review of the Review of a new Preface to the second edition of Mr. Jones's Life of bishop Horne."

The last literary work in which Mr. Stevens was engaged, was an uniform edition of the works of Mr. Jones, in 12 vols. 8vo, to which he prefixed a life of that excellent man, composed in a style of artless and pathetic religious eloquence, which his biographer has very aptly compared to that of Isaac Walton, between whom and Mr. Stevens he states other similarities. "Both were tradesmen; they were both men of reading, and personally acquired learning; of considerable theological knowledge—well versed in that book which is the only legitimate source of all theology, the Bible. Both were companions and friends of the most eminent prelates and divines that adorned the church of England; both were profound masters in the *art of holy living*, and of the same cheerfulness of disposition, &c. &c." But though Mr. Stevens never published any other work that can be called his own, yet he was always considering how the world might be benefited by the labours of others, and therefore he was a great encourager of his learned friend Mr. Jones, in the publication of his various works; and after the death of bishop Horne, the most severe loss he ever met with, he superintended the publication of some of the volumes of his sermons. It was he also who suggested to the bishop the "Letters on Infidelity," in answer to Dr. Adam Smith's exaggerated character of Hume; and to him the bishop addressed them under the initials of W. S. esq.

Mr. Stevens died Feb. 6, 1807, at his house in Broad-street, and was interred in Otham church-yard in the county of Kent. Otham was not the place of his nativity, yet, from being the parish of his maternal relations, he had always regarded it as his home; and in that church-yard he expressed his desire to be buried. Indeed to the church of Otham he had, during his life-time, been a great benefactor, having laid out about 600*l.* in repairing and adorning it. An epitaph has since been placed on a marble tablet, containing a just summary of his excellent character. For a more minute detail of it, and particularly of his extensive charities, both as an individual, and as treasurer of queen Anne's bounty, which office he held many years, and it afforded to him a wide scope for benevolent exertion; for many admirable traits of temper and

proofs of talent, and for an example of integrity, private virtues, and public usefulness, rarely to be met with, we must refer to the "Memoirs of William Stevens, esq." printed for private distribution in 1812, 8vo, and in 1815 for sale. This very interesting and instructive work is the well-known, although not avowed, production of a learned judge, who has ably proved "how much every man has it in his power, even under very discouraging circumstances, by diligence, fidelity, and attention, to advance himself, not only in worldly prosperity, but in learning and wisdom, in purity of life, and in moral and religious knowledge," and that "a life of the strictest piety and devotion to God, and of the warmest and most extensive benevolence to our fellow men, is strictly compatible with the utmost cheerfulness of disposition, with all rational pleasures, and with all the gaiety, which young persons naturally feel."[1]

STEVIN, STEVINUS (SIMON), a Flemish mathematician of Bruges, who died in 1633, was master of mathematics to prince Maurice of Nassau, and inspector of the dykes in Holland. It is said he was the inventor of the sailing chariots, sometimes made use of in Holland. He was a good practical mathematician and mechanist, and was author of several useful works: as, treatises on arithmetic, algebra, geometry, statics, optics, trigonometry, geography, astronomy, fortification, and many others, in the Dutch language, which were translated into Latin, by Snellius, and printed in two volumes folio. There are also two editions in the French language, in folio, both printed at Leyden, the one in 1608, and the other in 1634, with curious notes and additions, by Albert Girard. In Dr. Hutton's Dictionary, art. ALGEBRA, there is a particular account of Stevin's inventions and improvements, which were many and ingenious.[2]

STEWART-DENHAM (SIR JAMES), an eminent political writer, was born at Edinburgh, Oct. 10, 1713. His father was sir James Stewart of Goostrees, bart. solicitor-general for Scotland, and his mother was Anne, daughter of sir Hugh Dalrymple of North Berwick, bart. president of the college of justice in Scotland. After some classical education at the school of North Berwick, in East Lothian, he was removed to the university of Edinburgh,

[1] Memoirs as above. [2] Moreri.—Gen. Dict.—Hutton's Dict.

where, in addition to the other sciences usually taught there, he made himself well acquainted with the Roman law and history, and the municipal law of Scotland. He then went to the bar as an advocate, and published an acute and ingenious thesis on that occasion, having before submitted himself, as is usual, to a public examination by the faculty of advocates.

A few months after this introduction to the practice of his profession, he set out upon his travels, and made the tour of Holland, Germany, France, Spain, and Italy, which employed him for nearly five years; after which, in 1740, he returned to Scotland, and two years after married lady Frances Wemyss, eldest daughter of the earl of Wemyss. One of his biographers observes, that his return to the bar was anxiously expected by his friends and countrymen, and his absence from it was imputed to the influence of certain connections of a political nature, which he had formed abroad, and particularly at Rome.

A few months after his marriage a vacancy took place in the representation in parliament for the county of Edinburgh, when sir James took an active part in opposition to the interest of Robert Dundas, esq. of Arniston, one of the senators of the college of justice, who happened to preside at the meeting of the electors for the county of Edinburgh, and omitted to call over sir James's name, on the roll of the electors, on account of an alleged insufficiency of right to vote on that occasion. On this account Mr. Dundas became the object of a legal prosecution by sir James, as having disobeyed the act of parliament relating to the rolls of electors of members of parliament for counties in Scotland. When, in the course of litigation, this cause came to be heard before the college of justice, sir James pleaded his own cause with so much eloquence, and in so masterly a manner, that Mr. Dundas (commonly called lord Arniston), though a judge, came down from the bench and defended himself at the bar; an appearance very uncommon, and demonstrative of the high sense he had of the abilities of his opponent. This extraordinary appearance of our author gave the greatest hopes of his professional abilities, and inspired all his friends with fresh zeal for his continuance at the bar; but the sentiments and engagements formerly mentioned in all probability prevented sir James from availing himself of so brilliant an introduction.

After this struggle he passed near two years at his seat in the country, surrounded at all times by the most learned and accomplished of his countrymen, and rendering himself continually the delight of all his guests and companions, by the charms and variety of his conversation, and the polite animation of his manners and address. Among those were many of the illustrious persons who afterwards engaged in the attempt to place the Pretender on the throne in 1745. As he was by far the ablest man of that party, the Jacobites engaged him to write prince Charles-Edward's manifesto, and to assist in his councils. Information having been given of his share in these affairs, he thought it prudent, on the failure of the attempt, to leave Britain, and was excepted afterwards from the bill of indemnity, and thus rendered an exile from his country. He chose France for his residence during the first ten years of his banishment, and was chiefly at Angoulesme, where he applied himself to the study of those subjects which are treated in his works, particularly finance, and collected that vast magazine of facts relating to the revenue which laid the foundation for some of the most curious and interesting chapters of his "Principles of Political Œconomy." From the information on these subjects which he obtained in France, he was enabled to compare the state of the two nations, as well as to give that very clear and succinct account of the then state of the French finances which composes the sixth chapter of the fourth part of the fourth book of his great work. In 1757, sir James published at Frankfort on the Maine, his "Apologie du sentiment de Monsieur de chevalier Newton, sur l'ancienne chronologie des Grecs, contenant des reponses a toutes les objections qui y ont été faites jusqu'à present." This apology was written in the beginning of 1755; but the printing of it was at that time prevented by his other engagements. It is said to be a work of great merit.

While sir James resided abroad, during the war between France and Great Britain, which terminated in 1763, he had the misfortune to have some letters addressed to him proceeding on the mistake of his person and character, by which he became innocently the object of suspicion, as furnishing intelligence to the enemy, which occasioned the imprisonment of his person until the mistake was discovered. Some time after the peace of Paris, he was permitted to come *incognito* to London, where a *noli prosequi*

and pardon was solicited for him, through different channels, and particularly through that of lord Chatham, by the interposition of sir James's nephew, the present earl of Buchan, then lord Cardross; and although this was not then successful, yet in 1767 sir James was fully restored to his native country, and to his citizenship, with the gracious approbation of his discerning sovereign. He then retired to his paternal inheritance, and continued to exert his faculties for the benefit of his country. He repaired the mansion of his ancestors, improved his neglected acres, set forward the improvements of the province in which he resided, by promoting high-roads, bridges, agriculture, and manufactures; publishing at this time, for the use of the public, an anonymous plan for the construction of an act of parliament to regulate the application of the statute labour of the peasants and others upon the public roads; the greatest part of which treatise has been since adopted in the framing of acts for the different counties in Scotland.

In 1771, he was employed, on the generous offer of his gratuitous services, by the East India Company of Great Britain, to consider the most likely methods of regulating the coin in their settlements; and in the year 1772, at their request, he published the results of his labours on that subject; in a treatise entitled "The principles of money applied to the present state of the coin of Bengal." In a letter to lord Buchan, he conveyed a plan for a general uniformity of weights and measures, a work of great ingenuity and learning, which was intended to have been laid before the congress, previous to the peace of 1763. It was written at Tubingen in Suabia, and finally corrected and enlarged at Coltness, his seat in Clydesdale in Scotland, in March 1778, and published at London in 1790. In the summer of 1779, he set himself to inquire minutely into the state of the distillery and brewery, and the revenue arising from it, which was suggested by the complaint which had proceeded from an act of parliament, enlarging the lawful size of vessels for the distillation of malt spirits, and the imposition of a tax in Scotland, equal to that in England, on malt spirits: the general result of this inquiry he anonymously published in the Edinburgh Evening Courant of October 2, 1779; and the particular discussion, with the materials he had used, he transmitted to a friend in parliament. This publication had the effect to prevent the

counties in Scotland from entering into crude resolutions on a subject of so much importance. In 1780, in the beginning of October, sir James was attacked by an inflammation in his toe, in consequence of the too near cutting of a nail, which, from the ill habit of his body at that time, terminated, towards the beginning of November, in a mortification. The progress of this disorder was arrested by the copious use of the Jesuits bark; but on the 19th of that month, he was seized with a fever, which put an end to his useful and valuable life on the 26th. His biographer adds, "It is with uncommon satisfaction that we find it in our power to adorn the account of this celebrated author, by adding the just encomium of his domestic virtues, an accompaniment too often wanting, at least with truth, in the biography of illustrious characters. As a husband, father, master, companion, and friend, sir James's life was distinguished; and to all these excellent qualities, that rare one of public spirit, and unwearied attention to the interest of the state, were eminently conjoined."

Sir James had, by the lady Frances Steuart, a daughter, who died soon after her birth; and the present sir James Steuart Denham, baronet.

His "Inquiry into the principles of Political Œconomy" was published in 1767, 2 vols. 4to. On this work there have been considerable differences of opinion, and the author certainly has never attracted so much attention as his great rival on the same subject, Dr. Adam Smith, who has been heard to observe that he understood sir James's system better from his conversation than from his volumes. The work was republished in 1805, along with other pieces from his pen, in 6 vols. 8vo.[1]

STEWART (MATTHEW), an eminent mathematician, and professor of mathematics in the university of Edinburgh, was the son of the reverend Mr. Dugald Stewart, minister of Rothsay in the Isle of Bute, and was born at that place in 1717. After having finished his course at the grammar school, being intended by his father for the church, he was sent to the university of Glasgow, and was entered there as a student in 1734. His academical studies were prosecuted with diligence and success; and he was particularly distinguished by the friendship of Dr. Hutche-

[1] Life by lord Buchan in vol. I. of the Transactions of the Society of Antiquaries of Scotland;—and another prefixed to his works.

son, and Dr. Simson the celebrated geometrician, under whom he made great progress in that science.

Mr. Stewart's views made it necessary for him to attend the lectures in the university of Edinburgh in 1741; and that his mathematical studies might suffer no interruption, he was introduced by Dr. Simson to Mr. Maclaurin, who was then teaching with so much success both the geometry and the philosophy of Newton, and under whom Mr. Stewart made that proficiency which was to be expected from the abilities of such a pupil, directed by those of so great a master. But the modern analysis, even when thus powerfully recommended, was not able to withdraw his attention from the relish of the ancient geometry, which he had imbibed under Dr. Simson. He still kept up a regular correspondence with this gentleman, giving him an account of his progress, and of his discoveries in geometry, which were now both numerous and important, and receiving in return many curious communications with respect to the *Loci Plani*, and the Porisms of Euclid. Mr. Stewart pursued this latter subject in a different, and new direction, and was led to the discovery of those curious and interesting propositions, which were published, under the title of "General Theorems," in 1746, which, although given without the demonstrations, placed their discoverer at once among the geometricians of the first rank. They are, for the most part, Porisms, though Mr. Stewart, careful not to anticipate the discoveries of his friend, gave them only the name of Theorems. While engaged in them, Mr. Stewart had entered into the church, and become minister of Roseneath. It was in that retired and romantic situation, that he discovered the greater part of those theorems. In the summer of 1746, the mathematical chair in the university of Edinburgh became vacant, by the death of Mr. Maclaurin. The "General Theorems" had not yet appeared; Mr. Stewart was known only to his friends; and the eyes of the public were naturally turned on Mr. Stirling, who then resided at Leadhills, and who was well known in the mathematical world. He however declined appearing as a candidate for the vacant chair; and several others were named, among whom was Mr. Stewart. Upon this occasion he printed his "Theorems," which gave him a decided superiority above all the other candidates. He was accordingly elected professor of mathematics in the university of Edinburgh, in September 1747.

The duties of this office gave a turn somewhat different to his mathematical pursuits, and led him to think of the most simple and elegant means of explaining those difficult propositions, which were hitherto only accessible to men deeply versed in the modern analysis. In doing this, he was pursuing the object which, of all others, he most ardently wished to obtain, viz. the application of geometry to such problems as the algebraic calculus alone had been thought able to resolve. His solution of Kepler's problem was the first specimen of this kind which he gave to the world, and which, unlike all former attempts, was at once direct in its method and simple in its principles. This appeared in vol. II. of the "Essays of the Philosophical Society of Edinburgh," for 1756; and in the first volume of the same collection are some other propositions by him, which are an extension of a curious theorem in the fourth book of Pappus.

In the course of prosecuting his plan of introducing into the higher parts of mixed mathematics, the strict and simple form of ancient demonstration, he produced the "Tracts Physical and Mathematical," which were published in 1761. In the first of these, Mr. Stewart lays down the doctrine of centripetal forces in a series of propositions demonstrated, the quadrature of curves being admitted, with the utmost rigour, and requiring no previous knowledge of mathematics, except the elements of plane geometry and of conic sections. The good order of these propositions, added to the clearness and simplicity of the demonstrations, renders this tract the best elementary treatise of physical astronomy that is any where to be found. In the three following tracts, his object was to determine, by the same method, the effect of those forces which disturb the motions of a secondary planet: and from these he proposed to deduce, not only the theory of the moon, but a determination of the sun's distance from the earth. The former, it is well known, is the most difficult subject to which mathematics have been applied. It must be regretted, therefore, that the decline of Dr. Stewart's health, which began soon after the publication of the "Tracts" did not permit him to pursue this investigation. In regard to the distance of the sun, the transit of Venus, which was to happen in 1761, had turned the attention of mathematicians to the solution of this curious problem; but when it was considered of how delicate a nature the

observations were from which that solution was to be deduced, and to how many accidents they were exposed, it was natural that some attempts should be made to ascertain the dimensions of our system by some method less subject to disappointment. Such accordingly was the design of Dr. Stewart, and his inquiries into the lunar irregularities had furnished him with the means of accomplishing it.

The transit of Venus took place; the astronomers returned, who had viewed the curious phenomenon, from the most distant stations: and no very satisfactory result was obtained from a comparison of their observations. Dr. Stewart then resolved to apply the principles he had already laid down; and in 1763 published his essay on the "Sun's Distance," where the computation being actually made, the parallax of the sun was found to be no more than 6″ 9, and consequently his distance almost 29875 semidiameters of the earth, or nearly 119 millions of miles.

A determination of the sun's distance, that so far exceeded all former estimations of it, was received with surprise, and the reasoning on which it was founded was likely to undergo a severe examination. But, even among astronomers, it was not every one who could judge in a matter of such difficult discussion. Accordingly, it was not till about five years after the publication of the sun's distance, that there appeared a pamphlet, under the title of "Four Propositions," intended to point out certain errors in Dr. Stewart's investigation, which had given a result much greater than the truth. From his desire of simplifying, and of employing only the geometrical method of reasoning, he was reduced to the necessity of rejecting quantities, which were considerable enough to have a great effect on the last result. An error was thus introduced, which, had it not been for certain compensations, would have become immediately obvious, by giving the sun's distance near three times as great as that which has been mentioned.

The author of the pamphlet, referred to above, was the first who remarked the dangerous nature of these simplifications, and who attempted to estimate the error to which they had given rise. This author remarked what produced the compensation above mentioned, viz. the immense variation of the sun's distance, which corresponds to a very small variation of the motion of the moon's apogee. And it is but justice to acknowledge that, besides being just in

the points already mentioned, they are very ingenious, and written with much modesty and good temper. The author, who at first concealed his name, but afterwards consented to its being made public, was Mr. Dawson, a surgeon at Sudbury in Yorkshire, and one of the most ingenious mathematicians and philosophers which this country at that time possessed.

A second attack was soon after this made on the sun's distance, by Mr. Landen; but by no means with the same good temper which has been remarked in the former. He fancied to himself errors in Dr. Stewart's investigation, which have no existence; he exaggerated those that were real, and seemed to triumph in the discovery of them with unbecoming exultation. The error into which Dr. Stewart had fallen, though first taken notice of by Mr. Dawson, whose pamphlet was sent by Dr. Hutton to Mr. Landen as soon as it was printed (for Dr. Hutton had the care of the edition of it) yet this gentleman extended his remarks upon it to greater exactness. But Mr. Landen, in the zeal of correction, brings many other charges against Dr. Stewart, the greater part of which seem to have no good foundation. Such are his objections to the second part of the investigation, where Dr. Stewart finds the relation between the disturbing force of the sun, and the motion of the apses of the lunar orbit. For this part, instead of being liable to objection, is deserving of the greatest praise, since it resolves, by geometry alone, a problem which had eluded the efforts of some of the ablest mathematicians, even when they availed themselves of the utmost resources of the integral calculus. Sir Isaac Newton, though he assumed the disturbing force very near the truth, computed the motion of the apses from thence only at one half of what it really amounts to; so that, had he been required, like Dr. Stewart, to invert the problem, he would have committed an error, not merely of a few thousandth parts, as the latter is alleged to have done, but would have brought out a result double of the truth. (*Princip. Math. lib.* 3, *prop.* 3.) Machin and Callendrini, when commenting on this part of the "Principia," found a like inconsistency between their theory and observation. Three other celebrated mathematicians, Clairaut, D'Alembert, and Euler, severally experienced the same difficulties, and were led into an error of the same magnitude. It is true, that, on resuming their computations, they found that they had not carried their

approximations to a sufficient length, which when they had at last accomplished, their results agreed exactly with observation. Mr. Walmsley and Dr. Stewart were the first mathematicians who, employing in the solution of this difficult problem, the one the algebraic calculus, and the other the geometrical method, were led immediately to the truth; a circumstance so much for the honour of both, that it ought not to be forgotten. It was the business of an impartial critic, while he examined our author's reasonings, to have remarked and to have weighed these considerations.

The "Sun's Distance" was the last work which Dr. Stewart published; and though he lived to see the animadversions made on it, just mentioned, he declined entering into any controversy. His disposition was far from polemical; and he knew the value of that quiet, which a literary man should rarely suffer his antagonists to interrupt. He used to say, that the decision of the point in question was now before the public; that if his investigation was right, it would never be overturned, and that if it was wrong, it ought not to be defended.

A few months before he published the Essay just mentioned, he gave to the world another work, entitled "Propositiones more Veterum demonstratæ." It consists of a series of geometrical theorems, mostly new; investigated, first by an analysis, and afterwards synthetically demonstrated by the inversion of the same analysis. This method made an important part in the analysis of the ancient geometricians; but few examples of it have been preserved in their writings, and those in the "Propositiones Geometricæ" are therefore the more valuable. His constant use of the geometrical analysis had put him in possession of many valuable propositions, which did not enter into the plan of any of the works that have been enumerated. Of these, not a few have found a place in the writings of Dr. Simson, where they will for ever remain, to mark the friendship of these two mathematicians, and to evince the esteem which Dr. Simson entertained for the abilities of his pupil.

Soon after the publication of the "Sun's Distance," Dr. Stewart's health began to decline, and the duties of his office became burdensome to him. In 1772 he retired to the country, where he afterwards spent the greater part of his life, and never resumed his labours in the university.

He was, however, so fortunate as to have a son to whom, though very young, he could commit the care of them with the greatest confidence. Mr. Dugald Stewart, having begun to give lectures for his father from the period above mentioned, was elected joint professor with him in 1775, and gave an early specimen of those abilities which are now so universally known.

After mathematical studies (on account of the bad state of health into which Dr. Stewart was falling) had ceased to be his business, they continued to be his amusement. The analogy between the circle and hyperbola had been an early object of his admiration. The extensive views which that analogy is continually opening; the alternate appearance and disappearance of resemblance in the midst of so much dissimilitude, make it an object that astonishes the experienced, as well as the young geometrician. To the consideration of this analogy therefore the mind of Dr. Stewart very naturally returned, when disengaged from other speculations. His usual success still attended his investigations; and he has left among his papers some curious approximations to the areas, both of the circle and hyperbola. For some years toward the end of his life, his health scarcely allowed him to prosecute study even as an amusement. He died the 23d of January 1785, at the age of sixty-eight.

The habits of study, in a man of original genius, are objects of curiosity, and deserve to be remembered. Concerning those of Dr. Stewart, his writings have made it unnecessary to remark, that from his youth he had been accustomed to the most intense and continued application. In consequence of this application, added to the natural vigour of his mind, he retained the memory of his discoveries in a manner that will hardly be believed. He seldom wrote down any of his investigations, till it became necessary to do so for the purpose of publication. When he discovered any proposition, he would set down the enunciation with great accuracy, and on the same piece of paper would construct very neatly the figure to which it referred. To these he trusted for recalling to his mind, at any future period, the demonstration, or the analysis, however complicated it might be. Experience had taught him that he might place this confidence in himself without any danger of disappointment; and for this singular power he was probably more indebted to the activity of his invention, than to the mere tenaciousness of his memory.

Though Dr. Stewart was extremely studious, he read but few books, and thus verified the observation of D'Alembert, that, of all the men of letters, mathematicians read least of the writings of one another. Our author's own investigations occupied him sufficiently; and indeed the world would have had reason to regret the misapplication of his talents, had he employed, in the mere acquisition of knowledge, that time which he could dedicate to works of invention.

It was Dr. Stewart's custom to spend the summer at a delightful retreat in Ayrshire, where, after the academical labours of the winter were ended, he found the leisure necessary for the prosecution of his researches. In his way thither he often made a visit to Dr. Simson of Glasgow, with whom he had lived from his youth in the most cordial and uninterrupted friendship. It was pleasing to observe, in these two excellent mathematicians, the most perfect esteem and affection for each other, and the most entire absence of jealousy, though no two men ever trod more nearly in the same path. The similitude of their pursuits served only to endear them to each other, as it will ever do with men superior to envy. Their sentiments and views of the science they cultivated, were nearly the same; they were both profound geometricians; they equally admired the ancient mathematicians, and were equally versed in their methods of investigation; and they were both apprehensive that the beauty of their favourite science would be forgotten, for the less elegant methods of algebraic computation. This innovation they endeavoured to oppose; the one, by reviving those books of the ancient geometry which were lost; the other, by extending that geometry to the most difficult inquiries of the moderns. Dr. Stewart, in particular, had remarked the intricacies, in which many of the greatest of the modern mathematicians had involved themselves in the application of the calculus, which a little attention to the ancient geometry would certainly have enabled them to avoid. He had observed too the elegant synthetical demonstrations that, on many occasions, may be given of the most difficult propositions, investigated by the inverse method of fluxions. These circumstances had perhaps made a stronger impression than they ought, on a mind already filled with admiration of the ancient geometry, and produced too unfavourable an opinion of the modern analysis. But if it be confessed that Dr. Stewart

rated in any respect too high, the merit of the former of these sciences, this may well be excused in the man whom it had conducted to the discovery of the General Theorems, to the solution of Kepler's Problem, and to an accurate determination of the Sun's disturbing force. His great modesty made him ascribe to the method he used that success which he owed to his own abilities.[1]

STIFELS, or STIFELIUS (MICHAEL), a protestant minister, and very skilful mathematician, was born at Eslingen, a town in Germany; and died at Jena in Thuringia, in 1567, at fifty-eight years of age, according to Vossius, but some others say eighty. Stifels was one of the best mathematicians of his time. He published, in the German language, a treatise on algebra, and another on the calendar or ecclesiastical computation. But his chief work is the "Arithmetica Integra," a complete and excellent treatise, in Latin, on Arithmetic and Algebra, printed in 4to, at Norimberg, 1544. In this work there are a number of ingenious inventions, both in common arithmetic, and in algebra, and many curious things, some of which have been ascribed to a much later date, such as the triangular table for constructing progressional and figurate numbers, logarithms, &c. Stifels was a zealous, but weak disciple of Luther, and took it into his head to become a prophet. He predicted that the end of the world would happen on a certain day in 1553, by which he terrified many people, but lived to see its fallacy, and to experience the resentment of those whom he had deluded.[2]

STILL (JOHN), bishop of Bath and Wells, was born in 1543, and was the son of William Still, of Grantham in Lincolnshire. He was admitted at Christ's college, Cambridge, where he took the degree of M. A. In 1570 he was Margaret professor at Cambridge; in 1571 became rector of Hadleigh, in the county of Suffolk, and archdeacon of Sudbury, and in 1573 was collated to the vicarage of Eastmarham, in Yorkshire. He was also elected master of St. John's in 1574, and of Trinity college in 1577. In 1588 he was chosen prolocutor of the convocation, by the recommendation of dean Nowell, and preached the Latin sermon. Two years after the death of bishop Godwin, he was appointed to the vacant see of Bath and Wells, in

[1] By Mr. Playfair, in vol. I. of the Edinburgh Philosophical Transactions.—Hutton's Dictionary. [2] Gen. Dict.—Hutton's Dict.—Moreri.

which he continued till his decease, which happened Feb. 26, 1607. Sir John Harrington describes him as a man "to whom he never came, but he grew more religious; from whom he never went, but he parted better instructed." Archbishop Parker had a high opinion of him, and not only gave him a prebend of Westminster, but recommended him very strongly to be appointed dean of Norwich, in which, however, he did not succeed. He had been one of his grace's chaplains. The bishopric of Bath and Wells having been in his time enriched by some lead mines in Mendip hills, he is said to have left a considerable fortune to his family, and endowed an alms-house in the city of Wells.

The historians of the drama are of opinion, that in his younger days he was the author of an old play called "Gammer Gurton's Needle," 1575, 4to. From the books of the stationers' company, it might seem as though it had been composed some years before publication. It was republished among Dodsley's Old Plays, and is frequently referred to by the commentators on Shakspeare.[1]

STILLINGFLEET (EDWARD), one of the most learned prelates of the seventeenth century, was the seventh son of Samuel Stillingfleet, gent. descended from the ancient family of the Stillingfleets of Stillingfleet, about four miles from York. His mother was Susanna, the daughter of Edward Norris, of Petworth, in Sussex, gent. He was born at Cranbourne in Dorsetshire, April 17, 1635, and educated at the grammar-school of that place by Mr. Thomas Garden, a man of eminence in his profession. He continued at this school until, being intended for the university, he was removed to Ringwood in Hampshire, that he might have a chance for one of Lynne's exhibitions, who was the founder of that school.

Having succeeded in this, he was entered in Michaelmas 1648, of St. John's college, Cambridge, and in the beginning of November was admitted a scholar of the house, on the nomination of the earl of Salisbury. It may readily be believed that his application and progress in his studies were of no common kind, as he was so soon to give public proofs of both. He took his bachelor's degree in 1652, and was now so much esteemed by his society, that at the

[1] Ath. Ox. vol. I.—Harrington's Brief View.—Fuller's Worthies.—Strype's Parker, p. 432 [451] 510.—Strype's Whitgift, p. 70, 76, 282, 399.—Peck's Desiderata.—Churton's Life of Nowell.

very next election he was chosen into a fellowship, and admitted March 31, 1653. While bachelor, he was appointed tripos, and was much applauded for his speech on that occasion, which was "witty and inoffensive," a character not often given to those compositions.

About 1654 he left the university to accept the invitation of sir Roger Burgoyne, who wished him to reside with him at his seat at Wroxhall, in Warwickshire. He had been recommended by Dr. Paman, one of the fellows of his college, but in what capacity, whether as chaplain or companion, does not appear. Sir Roger was a man of piety and learning, and became afterwards a very kind friend and patron to Mr. Stillingfleet, yet parted with him very readily next year, when he was invited to Nottingham to be tutor to the hon. Francis Pierrepoint, esq. brother to the marquis of Dorchester. In 1656 he completed his master's degree, and the following year left Nottingham, and went again to Wroxhall, where his patron, sir Roger Burgoyne, presented him to the living of Sutton, in Bedfordshire. Before institution he received orders at the hands of Dr. Brownrig, the ejected bishop of Exeter.

While at Nottingham, as tutor to Mr. Pierrepoint, he composed his first publication, and printed it in 1659, under the title of "Irenicum, a weapon-salve for the church's wounds, or the divine right of particular forms of church-government discussed and examined according to the principles of the law of nature; the positive laws of God; the practice of the apostles; and the primitive church; and the judgment of reformed divines, whereby a foundation is laid for the church's peace, and the accommodation of our present differences." As this was an attempt to promote the return of the non-conformists to the church, and consequently implied some concessions which were irreconcilable with the divine right of episcopacy, for which the adherents of the church contended, and yet not enough to please either presbyterians or independents, the author had not the satisfaction of meeting with full credit even for his intentions; and upon more mature consideration, he himself thought his labour in vain, and did not scruple afterwards to say of his work, that "there are many things in it, which, if he were to write again, he would not say; some, which shew his youth, and want of due consideration; others, which he yielded too far, in hopes of gaining the dissenting parties to the church of England." In

1662 he reprinted this work; with the addition of a discourse "concerning the power of Excommunication in a Christian Church:" in which he attempts to prove, that "the church is a distinct society from the state, and has divers rights and privileges of its own, particularly that it has a power of censuring offenders, resulting from its constitution as a Christian society; and that these rights of the church cannot be alienated to the state, after their being united, in a Christian country."

Whatever difference of opinion there was respecting some of the positions laid down in this work, there was one point in which all agreed, that it exhibited a fund of learning, and an extent of reading and research far beyond what could have been expected in a young man of twenty-four years of age, and was, as we shall soon find, mistaken for the production of a man of full years and established fame.

At Sutton, while he performed all the duties of a diligent and faithful pastor, he adhered closely to his studies, and in 1662, produced his "Origines Sacræ; or a rational account of the Christian Faith, as to the truth and divine authority of the Scriptures, and the matters therein contained," 4to. The highest compliment paid him in consequence of this very learned work, was at a visitation, when bishop Sanderson, his diocesan, hearing his name called over, asked him if he was any relation to the great Stillingfleet, author of the Origines Sacræ? When modestly informed that he was the very man, the bishop welcomed him with great cordiality, and said, that "he expected rather to have seen one as considerable for his years as he had already shewn himself for his learning." This work has indeed been always justly esteemed one of the ablest defences of revealed religion that had then appeared in any language. It was republished by Dr. Bentley in 1709, with "Part of another book upon the same subject, written in 1697, from the author's own manuscript," folio. Bishop Sanderson, as a special mark of his respect, granted the author a licence to preach throughout his diocese; and Henchman, bishop of London, conceived so high an opinion of his talents, that he employed him to write a vindication of archbishop Laud's conference with Fisher, the Jesuit. Laud's conference had been attacked in a publication entitled "Labyrinthus Cantuariensis, or, Dr. Laud's Labyrinth, by T. C." said to have been printed at Paris,

in 1658, but which did not appear till 1663. Stillingfleet's answer was entitled "A rational account of the grounds of the Protestant Religion; being a vindication of the lord archbishop of Canterbury's relation of a conference," &c. Lond. 1664, fol. Such was his readiness in composition, that he is reported to have sent to the press six or seven sheets a week of this volume, which Dr. Tillotson said he "found in every part answerable to its title, a *rational* account."

The country was now no longer thought a proper field for the exertions of one who had already shown himself so able a champion for his church and nation. His first advance to London was in consequence of his being appointed preacher to the Rolls chapel, by sir Harbottle Grimston; and in Jan. 1665 he was presented by Thomas, earl of Southampton, to the living of St. Andrew's, Holborn. With this he kept his preachership at the Rolls, and was at the same time afternoon lecturer at the Temple church, which procured him the esteem and friendship of many eminent men in the law, particularly sir Matthew Hale, and lord chief justice Vaughan. Nor were his discourses less adapted to the common understanding. The eminent non-conformist, Matthew Henry, was often his auditor and admirer.

In February 1667, he was collated by bishop Henchman to the prebend of Islington, in the church of St. Paul's. Having in 1663 taken his degree of B. D. he commenced D. D. in 1668, at which time he kept the public act with great applause. He was also king's chaplain *, and in 1670 his majesty bestowed on him the place of canon residentiary of St. Paul's. In Oct. 1672 he exchanged his prebend of Islington for that of Newington, in the same church. These preferments were succeeded, in 1677, by

* While chaplain to the king, Charles II. his majesty asked him, "How it came about, that he always read his sermons before him, when, he was informed, he always preached without book elsewhere?" He told the king, that "the awe of so noble an audience, where he saw nothing that was not greatly superior to him; but chiefly, the seeing before him so great and wise a prince, made him afraid to trust himself." With this answer, which, however, became the courtier rather than the divine, and we trust has been heightened in the relation, the king was very well contented. "But pray," says Stillingfleet, "will your majesty give me leave to ask you a question too? Why you read your speeches, when you can have none of the same reasons?" "Why truly, doctor," says the king, "your question is a very pertinent one, and so will be my answer. I have asked them so often and for so much money, that I am ashamed to look them in the face." Richardsoniana, p. 89.

the archdeaconry of London, and in Jan. 1678, by the deanry of St. Paul's.

To all these he had recommended himself by the ability with which he carried on controversies with various enemies to the established religion. In 1669 he had published some sermons, one of which, "on the reason of Christ's suffering for us," involved him in a controversy with the Socinians, and he was engaged soon after in other controversies with the popish writers, with the deists, and with the separatists. It would be unnecessary to give the titles of the pamphlets he wrote against all these parties, as they are now to be found in the edition of his collected works. Successful as he was against these opponents, and few writers in his time were more so, he was not a lover of controversy, and seldom could be prevailed upon to engage in it, but in consequence of such provocation as he thought it would have been a desertion of his post, if he had neglected to notice.

About 1679 Dr. Stillingfleet turned his thoughts to a subject apparently foreign to his usual pursuits, but in which he displayed equal ability. This was the question as to the right of bishops to vote in capital cases, and was occasioned by the prosecution of Thomas Osborne, earl of Danby. Among others who contested that right, was Denzil lord Holles, who published "A Letter shewing that bishops are not to be judges in parliament in cases capital," 1679, 4to. In answer to this, Dr. Stillingfleet published "The grand question concerning the bishop's right to vote in parliament in cases capital, stated and argued from the parliament rolls and the history of former times, with an inquiry into their peerage, and the three estates in parliament." Bishop Burnet observes that in this Stillingfleet gave a proof of his being able to make himself master of any argument which he undertook, and discovered more skill and exactness in judging this matter than all who had gone before him. Burnet adds that in the opinion of all impartial men he put an end to the controversy.

In 1685, he published his "Origines Britannicæ," or the antiquities of British Churches, a work of great learning, and in which he displayed a knowledge of antiquities, both civil and ecclesiastical, which would almost induce the reader to think they had been the study of his whole life. Just before the revolution, he was summoned to ap-

pear before king James's ecclesiastical commission, but had the courage, in that critical time, to draw up a discourse on the illegality of that commission, which was published in 1689.

Besides his other preferments, Dr. Stillingfleet was canon of the twelfth stall in the church of Canterbury, and prolocutor of the lower house of convocation for many years, in the reigns of Charles II. and James II. At the revolution he was advanced to the bishopric of Worcester, and consecrated Oct. 13, 1689, and in this station conducted himself in a very exemplary manner, and delivered some excellent charges to his clergy, which were afterwards published among his "Ecclesiastical Cases." In the House of Lords he is said to have appeared to much advantage; but two only of his speeches are upon record, one on the case of visitation of colleges, occasioned by a dispute between Dr. Trelawney, bishop of Exeter, as visitor of Exeter college, and Dr. Bury, the rector of that college; and the other on the case of commendams.

Soon after his promotion to the see of Worcester, he was appointed one of the commissioners for reviewing the liturgy, and his opinion was highly valued by his brethren. The last controversy in which he had any concern, was with the celebrated Locke, who, having laid down some principles in his "Essay on Human Understanding," which seemed to the bishop to strike at the mysteries of revealed religion, fell on that account under his lordship's cognizance. Although Dr. Stillingfleet had always had the reputation of coming off with triumph in all his controversies, in this he was supposed to be not successful; and some have gone so far as to conjecture, that being pressed with clearer and closer reasoning by Locke, than he had been accustomed to from his other adversaries, it created in him a chagrin which shortened his life. There is, however, no occasion for a supposition so extravagant. He had been subject to the gout near twenty years, and it having fixed in his stomach, proved fatal to him. He died at his house in Park-street, Westminster, March 27, 1699. His biographer describes his person as tall, graceful, and well-proportioned; his countenance comely, fresh, and awful. "His apprehension was quick and sagacious, his judgment exact and profound, and his memory very tenacious: so that, considering how intensely he studied, and how he read every thing, it is easy to imagine him, what he really

was, one of the most universal scholars that ever lived." His body was carried for interment to Worcester cathedral, after which an elegant monument was erected over him, with an inscription written by Dr. Bentley, who had been his chaplain. This gives a noble and yet just idea of the man, and affords good authority for many particulars recorded of his life.

His writings were all collected, and reprinted in 1710, in 6 vols. folio. The first contains, 1. "Fifty Sermons, preached on several occasions," with the author's life. The second, 2. "Origines Sacræ." 3. "Letter to a Deist," written, as he tells us in the preface, for the satisfaction of a particular person, who owned the Being and Providence of God, but expressed a mean esteem of the scriptures and the Christian religion. 4. "Irenicum: the Unreasonableness of Separation, or an impartial account of the history, nature, and pleas of the present Separation from the Communion of the Church of England." The third volume contains, 5. "Origines Britannicæ, or the Antiquities of the British Churches;" 6. "Two Discourses concerning the Doctrine of Christ's Satisfaction, against the Socinians." 7. "Vindication of the Doctrine of the Trinity," in which he animadverts upon some passages in Mr. Locke's Essay. 8. "Answers to two Letters," published by Mr. Locke. 9. "Ecclesiastical cases relating to the duties and rights of the Parochial Clergy," a charge. 10. "Concerning Bonds of resignation of Benefices." 11. "The Foundation of Ecclesiastical jurisdiction, and as it regards the legal supremacy." 12. "The grand question concerning the Bishops' right to vote in Parliament in cases capital." 13. "Two speeches in Parliament." 14. "Of the true Antiquity of London." 15. "Concerning the Unreasonableness of a new Separation, on account of the oaths to King William and Queen Mary." 16. "A Vindication of their Majesties authorities to fill the sees of deprived Bishops." 17. "An Answer to the Paper delivered by Mr. Ashton, at his execution, to sir Francis Child, Sheriff of London, with the Paper itself." The fourth, fifth, and sixth volumes contain, 18. Pieces written against the Church of Rome; in controversy with Cressy, Sargeant, and other Popish advocates.

"When I was a young man," says the present venerable bishop of Llandaff, "I had formed a mean opinion of the reasoning faculties of bishop Stillingfleet, from read-

ing Mr. Locke's Letter and two replies to him; but a better acquaintance with the bishop's works has convinced me that my opinion was ill-founded. Though no match for Mr. Locke in strength and acuteness of argument, yet his 'Origines Sacræ,' and other works, show him to have been not merely a searcher into ecclesiastical antiquities, but a sound divine and a good reasoner." This confession from one, perhaps a little more latitudinarian than our author in some important points, has probably contributed to revive an attention to Stillingfleet's works, which have accordingly risen very highly in value. Indeed if we consider the variety of subjects on which he wrote, and wrote with acknowledged skill and with elegance of style, and the early fame he acquired and uniformly preserved, it will not be thought too much to rank him in the first class of learned men of the seventeenth century. While he was rector of Sutton, he married a daughter of William Dobyns, a Gloucestershire gentleman, who lived not long with him; yet had two daughters who died in their infancy, and one son, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton in Norfolk. Then he married a daughter of sir Nicholas Pedley of Huntingdon, serjeant at law, who lived with him almost all his life, and brought him seven children, of whom two only survived him; James rector of Hartlebury and canon of Windsor, and Anne, married afterwards to Humphrey Tyshe, of Gray's-Inn, esq. His grandson is the subject of the next article.[1]

STILLINGFLEET (BENJAMIN), grandson to the preceding, and an eminent naturalist and poet, was the son of Edward Stillingfleet, who was first a physician, but afterwards entered into holy orders. He died in 1708. His only son, Benjamin, was born in 1702, and educated at Norwich school, where he made a considerable proficiency in classical literature. In 1720 he entered as a subsizar at Trinity-college, Cambridge, where, while he improved his classical knowledge, he attached himself with success to mathematical studies. On May 3, 1723, he was admitted a scholar, and the same year took the degree of B.A. Soon after this he left the university, and in 1724 lived in the family of Ashe Windham, esq. of Felbrig, as preceptor to William, his only son, then about seven years old. In

[1] Life by Dr. Timothy Goodwin, 1710, 8vo.—Biog. Brit. written by Mr. Morant.—Burnet's Own Times.—Birch's Tillotson.—Leland's Deistical writers.

the beginning of 1726, he returned to Cambridge, in hopes of succeeding to a fellowship, there being then four vacancies. But in this he was disappointed, "by the influence, it is said, of Dr. Bentley, who has been accused of repaying with this instance of ingratitude the obligations he had received from the father of the unprotected candidate." Although we are unwilling to credit so serious a charge, it appears that Mr. Stillingfleet considered it as just, and "seldom afterwards omitted an opportunity of testifying his resentment against Bentley," a circumstance which we are sorry to hear, even if the charge had been proved.

After this failure, he attached himself wholly to his patron Mr. Windham, and at the mansion of Felbrig passed the next fourteen years of his life, "beloved and respected by all who visited or were connected with the family." While he was "employed in the grateful task of instructing a youth of superior talents and amiable disposition," he was insensibly led into a tender attachment, in which he was not successful. The lady was a Miss Anne Barnes; who, with the inexperience of youth, and the thoughtless gaiety of a volatile temper, encouraged his addresses; and he passed several years in her society, in the ardent hope that a favourable change in his circumstances at no distant period would unite him with the object of his first and lasting passion. But after ten years, the prudence of the lady outweighed her affection. As she was herself without fortune, and Mr. Stillingfleet without any means of establishing himself in life, she listened to an advantageous offer, and soon afterwards espoused a richer and more fortunate rival.

It appears that this disappointment made a deep impression; and his biographer has given us some lines against woman, which, as he justly observes, shew how anguish and disappointment could change the sentiments of a man so mild and amiable, so fond of domestic life, and so respectfully attached to the fair sex. The lines (for which we refer the reader to the edition of his works lately published) are certainly severe; but allowance must be made for the immediate provocation.

Soon after this disappointment, in 1737, he accompanied his pupil, Mr. Windham, to the Continent. The events of this tour, and the connexions to which it gave rise, fixed the future course, and formed the happiness of

his life. Mr. Coxe's account of it is highly amusing, and introduces us to the acquaintance of many persons, now, or lately, distinguished in the political or literary world. One of the results of this tour was, "A Letter from an English Gentleman to Mr. Arlaud, a celebrated painter at Geneva, giving an account of the Glacieres, or Ice Alps of Savoy, written in the year 1741." This was written chiefly by Mr. Windham and Mr. Price (of Foxley in Herefordshire), with the assistance of Mr. Stillingfleet, and illustrated with the drawings of Mr. Price. They are said, to have been the first travellers who penetrated into these Alpine recesses. In 1743 Mr. Stillingfleet returned with his pupil to England. His pupil's father gave Mr. Stillingfleet an annuity of 100*l.* which for some time was his principal support. He now resided partly in London and partly with some friends in the country; and his leisure hours were dedicated to literary pursuits, some of which Mr. Coxe has specified, particularly an edition of Milton, illustrated by notes, in which he had made considerable progress when the appearance of Dr. Newton's proposals induced him to relinquish his design. His MSS. however, which were in the possession of the late bishop Dampier, were obligingly lent to Mr. Todd, for his excellent edition of our great epic poet. About this time Mr. Stillingfleet composed some of his poems, particularly those on "Conversation," and "Earthquakes."

In 1746 Mr. Stillingfleet took up his residence at Foxley, the seat of the above-mentioned Mr. Price, or rather in a neighbouring cottage, where he was master of his time and pursuits; and passed his leisure hours with the family. An indifferent state of health first led him to the pursuit of Natural History, which forms his principal distinction as an author; and he soon became one of the first defenders and earliest propagators of the Linnæan system in England. This zeal produced, in 1759, his "Miscellaneous Tracts in Natural History," with a Preface, which contains a spirited eulogium of the study of nature, and a just tribute of applause to the talents and discoveries of the great Swede. The publication of this miscellany may be considered as the æra of the establishment of Linnæan Botany in England. His biographer has also published the Journal of Mr. Stillingfleet's excursion into part of North Wales, which is illustrative of his character and observations, and is curious as one of the first of those local tours which are since become so fashionable.

In 1760, Mr. Stillingfleet received an addition to his income by obtaining the place of barrack-master at Kensington, through the interest of his friend Mr. Price, brother-in-law to lord Barrington, then secretary at war. But in 1761 he had the misfortune to lose, by death, his friend Mr. Price, and also his pupil Mr. Windham. The latter left him guardian to his only son, the late much lamented statesman William Windham, esq. His feelings were not a little tried also, about this time, by the death of his sisters and their husbands, whose history, as well as that of Messrs. Price, Windham, and Williamson, form a very interesting part of Mr. Coxe's memoirs. That of his nephew, capt. Locker, is particularly so, as he was one of those who contributed to form the wonderful mind of our gallant hero, lord Nelson.

After the publication of the second edition of his "Miscellaneous Tracts," in 1762, Mr. Stillingfleet embarked on a scheme which was likely to employ the remainder of his life. This was a "General History of Husbandry," from the earliest ages of the world to his own times. Of this work he left six volumes of MS collections, of which Mr. Coxe has given such an analysis as displays the author's plan, and excites regret that a man of so much research and powers of thinking did not complete his intended work.

Among other pursuits Mr. Stillingfleet cultivated and understood music, both practically and theoretically; and this produced his "Treatise on the Principles and Power of Harmony," on which, says his biographer, he seems to have bestowed unusual labour. It is, in fact, an analysis or abridgment of Tartini's "Trattato di Musica," with such an addition of new matter, that it may justly be deemed the joint production of Tartini and Stillingfleet; and, in executing this, Mr. Stillingfleet seems to have accomplished the wish of D'Alembert, namely, "that Tartini would engage some man of letters equally practised in music and skilled in writing, to develope those ideas which he himself has not unfolded with sufficient perspicuity."

This was the last of Mr. Stillingfleet's publications; for he died, at his lodgings in Piccadilly opposite Burlington-house, Dec. 15, 1771 (the year this last-mentioned work was published), aged sixty-nine. He was interred in St. James's church, where his great nephew Edward Hawke Locker, esq. third son of captain Locker, has recently erected a monument to his memory.

The merit most generally attributed to Mr. Stillingfleet is the service which he has rendered to our Natural History and Agriculture. In the present age it may not be deemed a merit in a gentleman, who is at the same time a man of letters, to encourage such pursuits by precept and example; as we have numerous instances of men of the first rank and abilities, who have dedicated their time and labours to the promotion of this branch of useful knowledge. But, in the time of Mr. Stillingfleet, the case was far different; for few men of respectable rank in society were farmers; and still fewer, if any, gave the result of their experience and observations to the public. On the contrary, there seems to have existed among the higher classes a strong prejudice against agricultural pursuits; which Mr. Stillingfleet took some pains to combat, and which, indeed, his example, as well as his precepts, greatly contributed to overcome. As a poet, Mr. Stillingfleet is less known, because few of his compositions were ever given to the public, and those were short, and confined to local or temporary subjects. The "Essay on Conversation;" the "Poem on Earthquakes;" the dramas and sonnets; will certainly entitle him to a place on the British Parnassus; but, when we consider his refined and classical taste, his command of language, his rich and varied knowledge, and the flights of imagination which frequently escape from his rapid pen, we can have no hesitation in asserting, that if, instead of the haste in which he apparently prided himself, he had employed more patience and more assiduous correction, he would have attained no inconsiderable rank among our native poets. Independently of his merits as a naturalist and a poet, he possessed great versatility of genius and multifarious knowledge. His intimate acquaintance with the higher branches of the mathematics, and his skill in applying them to practice, are evident from his treatise on the principles and powers of harmony: and all his works, both printed and manuscript, display various and undoubted proofs of an extensive knowledge of modern languages, both ancient and modern, and a just and refined taste, formed on the best models of classic literature.[1]

STILPO, a celebrated Greek philosopher of Megara, who flourished about 306 B. C. was so eloquent, and in-

[1] "Literary Life and Select Works of Benjamin Stillingfleet." By the rev. William Coxe, Rector of Bemerton, &c. 1811, 3 vols. 8vo.

sinuated himself so easily into the favour of his auditors, that all the young philosophers quitted their masters to hear him. It is said, that Stilpo, having reproached the courtezan Glycera with corrupting youth, she replied, "What does it signify whether they are corrupted by a courtezan or by a sophist!" which answer induced Stilpo to reform the school of Megara, banishing from it all sophisms, useless subtilties, general propositions, captious arguments, and that parade of senseless words, which had so long debased the schools. When Demetrius, son of Antigonus, took Megara, he forbade any one to touch our philosopher's house, and if any thing was taken from him in the hurry of plunder, to restore it. When Demetrius asked him if he lost any thing by the capture of the city, "No," replied Stilpo, "for war can neither rob us of virtue, learning, nor eloquence." He at the same time gave that prince some instructions in writing, calculated to inspire him with humanity, and a noble zeal for doing good to mankind, with which Demetrius was so affected that he ever after followed his advice. Stilpo is said to have entertained very equivocal notions respecting the deity; but he was nevertheless considered as one of the chiefs of the Stoic sect. Several Grecian republics had recourse to his wisdom, and submitted to his decisions. Cicero observes, that this philosopher was naturally inclined to drunkenness and debauchery, but had so entirely conquered those propensities by reason and philosophy, that no one ever saw him intoxicated, nor perceived in him the least vestige of intemperance.[1]

STOBÆUS (JOHN), an ancient Greek writer, lived in the fifth century, as is generally supposed. What remains of him is a collection of extracts from ancient poets and philosophers, which has not come down to us entire; and even what we have of it appears to be intermixed with the additions of those who lived after him. These extracts, though they give us no greater idea of Stobæus than that of a common-place transcriber, present us with many things which are to be found no where else; and therefore have always been highly valued by the learned. It appears beyond dispute, in Fabricius's opinion, that Stobæus was not a Christian, because he never meddled with Christian writers, nor made the least use of them in any of his col-

[1] Diogenes Laertius.—Gen. Dict.—Brucker.

lections. The "Excerpta of Stobæus," were first published in Greek at Venice in 1536, 4to, and dedicated to Bembus, who was the curator of St. Mark's library there, and furnished the manuscript. They were republished since by Canter, 1609, folio, under the title of "Sententiæ," under that of "Eclogæ," by Heern, 1792, 4 vols. 8vo. Grotius published an excellent edition of the "Dicta Poetarum," at Paris in 1623, 4to.[1]

STOCK (CHRISTIAN), a celebrated scholar and Orientalist, was born at Camburg, in 1672, became a professor at Jena in 1717, and died in 1733, with a very high reputation, particularly for Oriental literature. The chief of his works are, 1. "Disputationes de pœnis Hebræorum capitalibus." 2. "Clavis Linguæ Sanctæ Veteris Testamentis." 3. "Clavis Linguæ Sanctæ Novi Testamenti." These two last, which are a Hebrew and a Greek lexicon, for the words contained in the sacred writings, have been much approved, have gone through several editions, and received improvements and additions.[2]

STOCK (RICHARD), an eminent puritan divine, was born in the city of York, and educated in St. John's-college, Cambridge, where, on account of his great progress in learning, he acquired the friendship of the celebrated Dr. Whitaker. He took his degrees in arts here, and in 1595 was incorporated M. A. at Oxford. Leaving the university, he became domestic chaplain first to sir Anthony Cope of Ashby in Northamptonshire, and then to lady Lane of Bourton-on-the-water in Gloucestershire. Soon after he came to London, he officiated as assistant to the vicar of All-hallows, Breadstreet, for sixteen years, and in 1610 succeeded him in that living. His preaching was much admired, and his conduct answering to his profession procured him an extraordinary degree of esteem and reverence. He died April 20, 1626, and was buried in All-hallows-church, where a monument was erected to his memory, but was destroyed at the great fire in 1666. His works are, 1. "Doctrine and use of Repentance," Lond. 1610, 8vo. 2. "Sermon at the funeral of John lord Harrington," &c. 1614, 8vo. 3. "Stock of Divine Knowledge," ibid. 1641, 4to. 4. "Truth's Champion," &c. 5. "Commentary on the prophecy of Malachi," edited by Torshell, folio, 1641.[3]

[1] Fabric. Bibl. Græc.—Moreri.—Burigny's Life of Grotius.
[2] Dict. Hist.—Saxii Onomast.
[3] Clark's Lives.—Fuller's Worthies.—Ath. Ox. vol. I.

STOCKDALE (PERCIVAL), a miscellaneous writer of some learning, was born Oct. 26, 1736, in the village of Branxton, of which parish his father, the Rev. Thomas Stockdale, was vicar, and also perpetual curate of Cornhill near the Tweed. He was educated for six years at the grammar-school of Alnwick, and afterwards at that of Berwick, where he studied the Greek and Latin classics, and acquired some taste, which it was his misfortune afterwards to consider as equivalent to a great genius for poetry. The world and he however were never agreed as to the merit of his poetical efforts; and this proved a constant subject for chagrin. He left school in his eighteenth year, and resided for some time with his father at Cornhill. He was then sent to the university of St. Andrews, but the year after, 1755, was recalled home, in consequence of the death of his father. Returning to St. Andrews, he pursued his studies for some time, until a friend procured him a second-lieutenancy in the army, in which he served at Gibraltar, and in the memorable expedition commanded by admirals Byng and West, for the relief of the besieged garrison of St. Philip, in the island of Minorca. In 1756, he returned to England, and about a year after quitted the army altogether, which produced what he calls "many rude interruptions, many wide and unideal intervals" in his literary pursuits.

In his way to Berwick, where he meant to pay his duty to his mother, and determine on some future plan of life, he visited Dr. Thomas Sharp, archdeacon of Northumberland, then at Durham, who invited him to a residence in his house, and encouraged him to enter into holy orders. Accordingly he was ordained deacon, at Michaelmas 1759, by Dr. Trevor, bishop of Durham, and went immediately to London, where he was to be one of Dr. Sharp's assistants in the curacy of Duke's-place, Aldgate. After this, he seems to have fallen into a rambling life, and in 1767, being without any church-employment, went to Italy, and resided for two years in the town of Villa Franca, where he says he read and wrote assiduously. In 1769, after his return to London, he published a translation of Tasso's Aminta; had afterwards some concern in the "Critical Review," and wrote a life of Waller the poet, which was prefixed to a new edition of his works. He also translated Bos's "Antiquities of Greece;" in 1771 was editor of the "Universal Magazine;" and in 1775 published three sermons, two against luxury and dissipation, and one on

universal benevolence. In the same year, appeared his poem entitled "The Poet," which had some temporary reputation; and soon after the publication of it, he obtained the office of chaplain to his majesty's ship the Resolution of 74 guns. This he retained for three years, and published "Six Sermons to Seamen;" translated Sabbatier's "Institutions of the Ancient Nations," and wrote an "Essay on the writings and genius of Pope," in answer to Dr. Warton's work on the same subject.

In the summer of 1779, he wrote several political letters, with the signature of Agricola, in the "Public Advertiser." At this period, when the principal booksellers of London determined to publish a new edition of the English Poets, with a previous account of the life of each poet, we are told that "Mr. Stockdale's Life of Waller had given them so high an idea of his ability to execute their plan, that they resolved, in this meeting, to apply to him to be its biographer and editor. The agreement was accordingly made; but, by some *strange misunderstanding*, Mr. Stockdale was deprived of this employment, and Dr. Johnson wrote the Lives of the Poets! Owing to this circumstance, a feud arose between our injured author and some of these booksellers, which has never subsided, and from which he may date not a few of the misfortunes and vexations of his life." We copy this story merely to contradict it, for no such agreement was ever entered into, and whatever resentment "our injured author" might have entertained against the booksellers, they could not have hesitated a moment had their choice been between Mr. Stockdale and Dr. Johnson. He now left his ship; and, being without any regular employment, was advised by his friends to accept a situation which now presented itself, that of tutor to the late lord Craven's eldest son, but this, it is said, he found a state of vassalage, "totally incompatible with his independent sentiments," and therefore quitted it the following spring.

In the summer of 1780, sir Adam Gordon, who had the living of Hinoworth in Hertfordshire, offered Mr. Stockdale the curacy of that place. He accepted it with gratitude, and there wrote fifteen sermons. At this period at the distance of twenty-three years from his first ordination, he took priest's orders. In 1782, he wrote his "Treatise on Education;" and in the autumn of the succeeding year, lord Thurlow (the then lord Chancellor), in consequence,

as we are gravely told, "of having read a *volume* of Mr. Stockdale's sermons, and without any other recommendation," presented him with the living of Lesbury, in Northumberland. To this the duke of Northumberland added that of Long-Houghton, in the same county. Here he wrote a tragedy called "Ximenes," which was never acted or printed; but still, in a restless pursuit of some imaginary happiness, he fancied that the bleakness of the climate injured his health; and accepted an invitation in 1787, from his friend Mr. Matra, British Consul at Tangier, to pass some time with him, under its more genial sky.

In 1790, he returned from the Mediterranean; and, from the researches he had made in Spain, and on the coast of Barbary, wrote a large account of Gibraltar, comprehending its natural and political history. It was composed we are informed with great attention and diligence, but, "when he had arrived within a day's work of its completion, in consequence of some recent and mortifying events, his literary adversity, and all his other misfortunes, took fast hold of his mind, oppressed it extremely, and reduced it to a stage of the deepest despondency." In this state, "he made a sudden resolution—never more to prosecute the profession of an author! to retire from the world; and read only for consolation and amusement. That he might have the less temptation to break his vow, in a desperate moment, he threw his History of Gibraltar into the flames!" He did not adhere much longer, however, to this, than to any former resolution; and after his chagrin had a little abated, resolved to write a course of "Lectures" upon the respective merits of the most eminent English poets, and about the same time composed two poems: "The Banks of the Wear," and "The Invincible Island." His "Lectures on the Poets" were completed, and published in the year 1807, and present a strange combination of good and bad sense, just and petulant criticism. His next publication was his own "Memoirs," and in 1808, when he paid his last visit to London, he published a selection of his "Poems," in one volume 8vo. From this period his health rapidly declined: and in the autumn of 1810, he returned to his vicarage in Northumberland, where he died Sept. 11, 1811. Mr. Stockdale was a man of very considerable talents, but his "Memoirs," in which he is uniformly his own panegyrist, are unfortunately calculated to give us a very unfavourable opinion

of his temper and disposition. Having early accustomed himself to a very exalted idea of his own merit and importance, he was perpetually encountering disappointment for want of steadiness even in his most laudable pursuits. Although mixing much with the world, he never seems to have understood the terms on which it dispenses its favours, nor profited by the experience which the constant failure of his crude, romantic notions of his own genius and fame, might have contributed. His narrative affords a melancholy picture of a mind perpetually irritated by disappointed vanity, and never seeking solace where his profession might have pointed.[1]

STOEFLER, or STOFLER (JOHN), a German mathematician, was born at Justingen in Suabia, in 1452, and died in 1531. He taught mathematics at Tubingen, where he acquired a great reputation, which however he lost again in a great measure, by intermeddling with the prediction of future events. He announced a great deluge, which he said would happen in the year 1524, a prediction with which he terrified all Germany, where many persons prepared vessels proper to escape with from the floods. But the prediction failing, served to convince him of the absurdity of his prognostications. He was author of several works in mathematics and astrology, full of foolish and chimerical ideas; such as, 1. "Elucidatio Fabric. Ususque Astrolabii," 1513, fol. 2. "Procli sphæram comment." 1541, fol. 3. "Cosmographicæ aliquot Descriptiones," 1537, 4to.[2]

STONE (EDMUND), an eminent, though self-taught mathematician, was a native of Scotland, and son of a gardener in the service of the duke of Argyle. Neither the time nor place of his birth is exactly known, but from a MS memorandum in our possession it appears that he died in March or April 1768. The chief account of him that is extant is contained in a letter written by the celebrated chevalier Ramsay to father Castel, a Jesuit at Paris, and published in the Journal de Trevoux, p. 109. From this it appears, that when he was about eighteen years of age, his singular talents were discovered accidentally by the duke of Argyle, who found that he had been reading Newton's Principia. The duke was surprised, entered into

[1] Memoirs, 2 vol. 8vo.—Gent. Mag. vol. LXXXI.—See some admirable remarks on this deluded author in Mr. D'Israeli's Calamities, vol. II. p. 312, &c.
[2] Melchior Adam.—Moreri.—Hutton's Dict.

conversation with him, and was astonished at the force, accuracy, and candour of his answers. The instructions he had received amounted to no more than having been taught to read by a servant of the duke's, about ten years before. "I first learned to read," said Stone; "the masons were then at work upon your house: I went near them one day, and I saw that the architect used a rule and compasses, and that he made calculations. I inquired what might be the use of these things; and I was informed that there was a science called arithmetic: I purchased a book of arithmetic, and I learned it. I was told there was another science called geometry: I bought the books, and I learned geometry. By reading I found that there were good books in these two sciences in Latin: I bought a dictionary, and I learnt Latin. I understood that there were good books of the same kind in French: I bought a dictionary, and I learned French. And this, my lord, is what I have done. It seems to me that we may learn every thing, when we know the twenty-four letters of the alphabet." Delighted with this account, the duke drew him from obscurity, and placed him in a situation which enabled him to pursue his favourite objects. Stone was author and translator of several useful works: 1. "A new Mathematical Dictionary, 1726, 8vo. 2. "Fluxions," 1730, 8vo. The direct method is a translation of L'Hospital's Analyse des infiniment petits, from the French; and the inverse method was supplied by Stone himself. 3. "The Elements of Euclid," 1731, 2 vols. 8vo. This is a neat and useful edition of the Elements of Euclid, with an account of the life and writings of that mathematician, and a defence of his elements against modern objectors. 4. "A paper in the Philosophical Transactions, vol. xli. p. 218, containing an account of two species of lines of the third order, not mentioned by sir Isaac Newton, or Mr. Sterling; and some other small productions.

He is described by Ramsay as a man of the utmost modesty and simplicity, animated by a pure and disinterested love of science. He discovered sometimes, by methods of his own, truths which others had discovered before him. On these occasions he was charmed to find that he was not the first inventor, but that others had made a greater progress than he supposed.

To this account, as given in the last edition of this work, we may add that when Stone had obtained the duke

of Argyle's patronage, he probably was enabled to come to London, as we find he was chosen a fellow of the Royal Society in 1725, a year before the publication of his "Mathematical Dictionary," and his subsequent works were all published in London: but in what capacity he lived or how supported, we know not. In 1742 or 1743 his name was withdrawn from the list of the Royal Society. In 1758 he published "The Construction and Principal Uses of Mathematical Instruments, translated from the French of M. Bion, chief instrument-maker to the French king. To which are added, the construction and uses of such instruments as are omitted by M. Bion, particularly of those invented or improved by the English. By Edmund Stone," folio. Here he omits the title of F.R.S. which appeared to his former publications. From the introductory part of an account of this work in the Critical Review, it would appear that he was known to the writer of that article, and that he was now old and neglected. "Since the commencement of our periodical labours," says the critic, "none of Mr. Stone's works have passed through our hands. It is with pleasure we now behold this ingenious gentleman breaking a silence, for the service of the publick, which we were ready to attribute to his sense of its ingratitude. There is hardly a person the least tinctured with letters in the British dominions, who is unacquainted with the extraordinary merit of our author. Untutored, and self-taught, he ascended from the grossest ignorance, by mere dint of genius, to the sublimest paths of geometry. His abilities are universally acknowledged, his reputation unblemished, his services to the public uncontested, and yet he lives to an advanced age unrewarded, except by a mean employment that reflects dishonour on the donors." What this employment was, we know not, but the work itself is said to be a second edition, and that the first had a rapid sale. In 1767, was published a pamphlet entitled "Some reflections on the the uncertainty of many astronomical and geographical positions, with regard to the figure and magnitude of the earth, &c. &c. By Edmund Stone," 8vo. We have not seen this production, but from the account given of it in the Monthly Review, it must have been written either by a Mr. Edmund Stone of far inferior abilities and good sense to our author, or by our author in his dotage.[1]

[1] Hutton's Dict.—Crit. Rev. vol. IX.—Monthly Rev. vol. XXXVII.

STONHOUSE (Sir JAMES), a pious and worthy baronet, originally a physician and afterwards a divine, was the son of Richard and Caroline Stonhouse, of Tubney, near Abingdon, in Berkshire, and was born July 20, 1716. His father, who died when his son was ten years old, was, as sir James informs us, "a country squire, kept a pack of hounds, and was a violent Jacobite." Our author succeeded to the title of baronet late in life, by the death of his collateral relation sir James Stonhouse of Radley.

He was educated at Winchester-school, and was afterwards of St. John's college, Oxford, where he took his master's degree in 1739, and his degrees in medicine, M. B. in 1742, and M. D. in 1745. He had his medical education under Dr. Frank Nichols (See F. NICHOLS), whom he represents as a professed deist, and fond of instilling pernicious principles into the minds of his pupils. Mr. Stonhouse resided with him in his house in Lincoln's-inn-fields for two years, and dissected with him, which, he says, was a great and an expensive privilege. He also attended St. Thomas's hospital for two years under those eminent physicians sir Edward Wilmot, Dr. Hall, and Dr. Letherland. Two years more he devoted to medical study and observation at Paris, Lyons, Montpellier, and Marseilles. On his return, he settled one year at Coventry, where he married Miss Anne Neale, the eldest of the two daughters of John Neale, esq. of Allesley, near Coventry, and member of parliament for that city. This lady, who died in 1747, soon after their marriage, in the twenty-fifth year of her age, is introduced as one of the examples of frail mortality in Hervey's "Meditations," and is farther commemorated there in a note.

From Coventry, Dr. Stonhouse removed, in 1743, to Northampton, where and through the neighbourhood for many miles, his practice became most extensive; and his benevolence keeping pace with his profits, he was acknowledged in all respects a great benefactor to the poor. Among other schemes for their relief, he founded the county infirmary at Northampton, but amidst much opposition. During his residence here the celebrated Dr. Akenside endeavoured to obtain a settlement as a practitioner, but found it in vain to interfere with Dr. Stonhouse, who then, as Dr. Johnson observes in his life of Akenside, "practised with such reputation and success, that a stranger was not likely to gain ground upon him."

After practising at Northampton for twenty years, he quitted his profession, assigning for a reason that his practice was become too extensive for his time and health, and that all his attempts to bring it into narrower limits, without giving offence, and occasioning very painful reflections, had failed. But neither the natural activity of his mind, nor his unceasing wish to be doing good, would permit him to remain unemployed, and as his turn of mind was peculiarly bent on subjects of divinity, he determined to go into the church, and was accordingly ordained deacon by the special favour of the bishop of Hereford, in Hereford cathedral, and priest next week by letters dimissory to the bishop of Bristol, in Bristol cathedral, no one, he informs us, being ordained at either of those times but himself. In May 1764 lord Radnor found him very ill at Bristol-wells, and gave him the living of Little-Cheverel; and in December 1779 his lordship's successor gave him that of Great Cheverel.

About ten years before this, he married his second wife Sarah, an heiress, the only child of Thomas Ekins, esq. of Chester-on-the-water, in Northamptonshire. She was left by her father under the guardianship of Dr. Doddridge, who died before she came of age, at which last period Dr. Stonhouse married her. Dr. Stonhouse's piety, for which he was most admired, had not always been uniform. He tells us, that he imbibed erroneous notions from Dr. Nichols, and that he was for seven years a confirmed infidel, and did all he could to subvert Christianity. He went so far as to write a keen pamphlet against it; the *third* edition of which he burnt. He adds, "for writing and spreading of which, I humbly hope, as I have deeply repented of it, God has forgiven me: though I never can forgive myself." His conversion to Christianity, which he attributes to some of Dr. Doddridge's writings, and the various circumstances attending it, were such, that he was advised to write the history of his life, which he accordingly did, and intended it to have been published after his death: but in consequence of the suggestion of a friend, and his own suspicions lest a bad use might have been made of it, he was induced to destroy the manuscript.

After being settled at Cheverel, he applied himself to the duties of his station with fervour and assiduity, and became very popular as a preacher. Much of his general character and conduct, his sentiments and the vicissitudes

of his professional employment, may be learned from his correspondence lately published. He died at Bristol-Wells Dec. 8, 1795, in the eightieth year of his age, and was buried in the Wells chapel, in the same grave with his second wife, who died seven years before, over which, on an elegant monument, is an epitaph, in verse, by Miss Hannah More.

Among other ways of doing good, sir James Stonhouse was convinced that the dispersion of plain and familiar tracts on important subjects, was one of the most important, and accordingly wrote several of these, the greater part of which have been adopted by the Society for promoting Christian knowledge. The others are, 1. "Considerations on some particular sins, and on the means of doing good bodily and spiritually." 2. "St. Paul's Exhortation and motive to support the weak or sick poor, a sermon." 3. "A short explanation of the Sacrament of the Lord's Supper, &c." 4. "Hints to a curate for the management of a parish." 5. "A serious address to the parishioners of Great Cheverel," &c.[1]

STORER (THOMAS), a poet of the Elizabethan period, was the son of John Storer, a native of London, and was elected student of Christ-church, Oxford, about 1587. He took his degree of master of arts, and had the fame of excellent poetical talents, which were exhibited, not only in verses before the books of many members of the university, but in his poem entitled "The Life and Death of Thomas Wolsey, cardinal: divided into three parts: his aspiring; triumph; and death," Lond. 1599, 4to. He obtained also great credit for some pastoral airs and madrigals, which were published in the collection called "England's Helicon." He died in the parish of St. Michael Bassishaw, London, in Nov. 1604, and had his memory celebrated by many copies of verses. His poem on Wolsey is far from despicable, and contains many curious historical particulars. It is of the greatest rarity; but there is a copy in the Bodleian, and another in the British Museum.[2]

STORK (ABRAHAM), a Dutch painter of sea-pieces, and sea-ports, died in 1708, but the time of his birth, and the

[1] Letters from the Rev. Job Orton, and the Rev. Sir James Stonhouse, &c. 1805, 2 vols. 12mo.—Gent. Mag. LXV. LXVI. and LXXXI.

[2] Ath. Ox. vol. I. new edit.—Philips's Theatrum by Sir E. Brydges.—Letters by Eminent Persons, 1813, 3 vols. 8vo.

master under whom he studied, have not been recorded. He was a native of Amsterdam, where he might naturally imbibe a taste for that kind of scenery which he usually represented; consisting of boats, barges, and ships, with many persons engaged in different employments, lading or unlading the vessels. He studied assiduously after nature, and usually sketched from the real objects, so that a strong character of truth is the great recommendation of his seas, rocks, and harbours. His figures are small, but usually designed with great exactness, and so numerous in most of his pieces, as to afford a great fund of entertainment. He had a brother who was a painter of landscapes, and chiefly represented views of the Rhine, but was not equal to him. A capital picture of Abraham Stork is, the reception of the duke of Marlborough, in the river Amstel.[1]

STOW (JOHN), a valuable historian and antiquary, was born in London, and as is usually supposed, in St. Michael's Cornhill, where his father and grandfather lived, and were reputed men of good credit. The time of his birth was about 1525, but we know little of the circumstances of his youth, unless that he was bred up to his father's business, that of a taylor. It has been often remarked as a singular, but after all a trifling circumstance, that two of the most celebrated antiquaries of the sixteenth century, Stow and Speed, were both bred to that occupation.

At what time, or on what occasion he removed from Cornhill, is uncertain, but in 1549, we find him dwelling within Aldgate, where the pump now stands, between Leadenhall-street and Fenchurch-street. While he lived here, he was the spectator of an execution which affected him not a little. The bailiff of Rumford, coming up to town during an insurrection which prevailed in Norfolk and Suffolk, and spread to some parts of Essex, happened to fall in company with the curate of Cree-church, who asking him what news, the bailiff said that many were up in Essex, but that, "thanks be to God, things were in good quiet about them." The curate, from some misconception of these words, immediately informed against the poor bailiff, as one of the rebels, or a favourer of their cause. On this he was next morning brought before a court-martial, and sentenced to be hanged in the parish where he uttered the aforesaid words, upon a gibbet erected before Mr. Stow's

[1] Pilkington.

door. Stow was of course a witness, and heard the poor man's dying declaration, respecting the above words which he made use of, and which were the only pretence for this unjust execution. Some time after, Stow removed into Lime-street ward, in the parish of St. Andrew Undershaft, where he continued until his death*.

He began early to apply himself to the study of the history and antiquities of England with so much enthusiasm, that he bestowed little attention on business, or the concerns of domestic life; and this improvidence greatly impaired his circumstances, and at length reduced him to considerable difficulties. His first appearance, as an antiquary, was in the service of the ward of which he was now become an inhabitant. That of Bishopsgate had encroached on the bounds of it, and had taken in three houses, and a piece of land near London-wall, which belonged to it. These Mr. Stow plainly proved to be the property of his ward, by certain old leases and grants, and other authentic registers; and they were accordingly at that time yielded to it; though, afterwards, when sir Richard Pype, alderman of Bishopsgate ward, became lord mayor of London, and reclaimed them, it receded from its undoubted right, and tamely surrendered them to his jurisdiction.

Mr. Stow's success, however, in this affair probably ani-

* This curate, called Sir Stephen,' became so contemptible by his furious zeal, that he was forced to leave the city, and retire to some unknown place in the country.' "Mr. Stow has recorded some things of him, which, though not attended with such fatal consequences as that already mentioned, were evidences of his excessive bigotry. In a sermon, which he preached before a great auditory at St. Paul's Cross, he inveighed bitterly against a long may-pole, called shaft, in the next parish to his own, which from thence was named St. Andrew Undershaft. This he insisted upon being an idol; and so warmly did he declare against it, that the zeal of many of his hearers being excited thereby, they went in the afternoon of the same day, and pulled the may-pole down from the place where it hung upon hooks, and then sawed it into divers pieces, each housekeeper taking as much of it as hung over his door or stall, and then casting the pieces into one common heap' burnt them. Mr. Stow heard this sermon, and saw the effects of it. Another mark of the curate's imprudent zeal, was his taking occasion from that church's name Undershaft, as superstitiously given it, to declare his judgment that the titles of churches should be altered, and that even the names of the days of the week ought to be changed from those heathen ones which had been given them; and that Fridays and Saturdays should be no more fish-days, but others substituted for such in their place; and that Lent should be kept at any other time than between Shrove-tide and Easter. Another odd practice of this curate was, to go out of the pulpit into the church-yard, and mount an high elm that grew there, and preach from thence to his audience, and then return to the church, and say or sing the English service, not at the altar, as was usual, but upon a tomb, which was placed northward of it."—Strype's Life of Stow.

mated him in his antiquarian researches, as he had now demonstrated the practical benefit arising from them. It was about 1560, that he turned his thoughts to the compiling an English chronicle, and he spent the greater part of his future life in collecting such materials relating to the kingdom at large, as he esteemed worthy to be handed down to posterity. But after he had been eagerly employed for a while in these studies, perceiving how little profit he was likely to reap from them, he was on the point of diverting his industry into the channel of the occupation he had been bred to; and the expensiveness of purchasing manuscripts was an additional motive to this resolution. Archbishop Parker, however, himself an excellent antiquary, and a bountiful patron of all who had the same turn, persuaded him to go on, and liberally contributed to lessen his expences, while his grace lived.

In order to qualify himself effectually for what he had in view, he procured as many of the ancient English writers, both printed and in manuscript, as he could obtain by money or favour. These he studied so attentively as to gain an exact and critical knowledge of them, and he at the same time embraced every opportunity of cultivating the intimacy of those persons who were most capable of assisting him; such as archbishop Parker, already mentioned; Lambard, author of the Perambulation of Kent, and other works; Bowyer, keeper of the records of the Tower, and the first methodizer of them; with the celebrated Camden, and others of lesser note. For more particular information respecting the antiquities of London, he collected all the old books, parchments, instruments, charters, and journals relating to it, that he could meet with; and he had, besides, procured access to the archives in the chamber of the city, where he perused, and transcribed such original papers as were of service to him in the prosecution of his grand design of writing the "Survey" of it.

The first work which he published, was his "Summary of the Chronicles of England, from the coming in of Brute unto his own time," which he undertook at the instance of lord Robert Dudley. The reason of his proposing it to him was this: In 1562, Mr. Stow having in his search after curious and uncommon tracts, met with an ingenious one of Edmund Dudley, his lordship's grandfather's writing, during his imprisonment in the Tower, entitled "The Tree of the Commonwealth;" (which he dedicated to Henry VIII.

but it never came to his hand); he kept the original himself, but transcribed a fair copy of it, and took an opportunity of presenting it to this nobleman, who earnestly requested our author to attempt something of the same nature. To gratify so illustrious a suitor, he collected his "Summary," and dedicated it to him when it was finished. The acquisition of such a patron was undoubtedly important to him at this period, but more in point of fame than emolument.

Not long after, in 1573, the "Summary" was reprinted with large additions, in a thick octavo in the black letter. It begins with a general description of the kingdom, and then treats of the several kings and queens that governed this island; naming the mayors and sheriffs every year; and under each reign it gives the several remarkable occurrences that happened, especially those concerning the city of London.

In this year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen, and of others, being a chronicle of Britain, printed and reprinted by Raphael Holinshed, and commonly going under his name. In the last and largest edition of that work, there are inserted many considerable additions communicated by Stow, and which form the main part of it from 1573 to 1583, and afford eminent proofs of his pains and diligene.

In 1600, he published his "Flores Historiarum," or Annals of this kingdom from the time of the ancient Britons to his own." This work was nothing else but his "Summary" greatly enlarged, which he dedicated to archbishop Whitgift. It was reprinted five years after with additions; but even in this improved state it was no more than an abridgment of a much larger history of this nation, which he had been above forty years collecting out of a multitude of ancient authors, registers, chronicles, lives, and records of cities and towns; and which he intended now to have published, if the printer, probably fearing the success of it, after the late appearance of so large a chronicle as that of Holinshed, had not chosen rather to undertake this lesser abstract of it.

In 1598 appeared the first edition in 4to, of that valuable work which he entitled "A Survey of London." What induced him first to compile this work, was a passage he met with in William Lambard's "Perambulation," in which he calls upon all who had ability and opportunity, to do

the like service for the shires and counties wherein they were born or dwelt, as he had done for that of Kent. Such an invitation was not lost upon a writer of Stow's zeal and disposition, and he immediately resolved upon the description of the metropolis, the place both of his habitation and birth. It was dedicated by him to the lord mayor, commonalty, and citizens; and at the end of it were the names of the mayors and sheriffs, as far as 1598. He was sensible something ought to have been added concerning the political government of the city; but he declined touching upon it, as he at first intended, because he was informed that Mr. James Dalton, a learned gentleman and citizen, purposed to treat of it.

In 1603, five years after the first, a second edition of this useful work was published, with considerable improvements made by the author, out of his old stores of "many rare notes of antiquity" as he styles them. Part of these related to the city government, which he now had no scruple to introduce, as Mr. Dalton's death had put an end to all expectation from that gentleman's pen. Stow therefore endeavoured to supply the defect, and would have done it more copiously, had he not been interrupted by a fit of sickness. The notes which he added related to the aldermen and sheriffs of London; the names of the officers belonging to the mayor's house, and to the sheriffs: of the liveries of the mayors and sheriffs, and various other particulars which are very curious when contrasted with the manners and modes of our times*. He must have very little curiosity who is not amused by comparisons of this kind, and must have very little reflection, if he does not draw useful conclusions from observing the pertinacity with which every age supports its own fashions. These additions, Stow confessed, were far short of what he desired or purposed to do: but as they were all he could accomplish at present, he promised hereafter to augment them, a promise which his increasing weakness and death prevented him from fulfilling.

* "I confess," says Fuller in his humorous way, "I have heard him often accused that he reporteth *res in se minutas*, toys and trifles, being such a *smell-feast*, that he cannot pass by Guildhall, but his pen must taste of the good cheer therein. However, this must be indulged to his education; so hard is it for a citizen to write an history, but that the *fur* of his gown will be felt therein. Sure I am, our most elegant historians who have wrote since his time (sir Francis Bacon, master Camden, &c.) though throwing away the basket, have taken the fruit, though not mentioning his name, making use of his endeavours."—Fuller's Worthies.

In 1618, after his decease, a third edition, still in quarto, was published by A. M. or Anthony Munday (See MUNDAY), a citizen also, and a man of some fame. He had been the pope's scholar in the seminary at Rome; afterward, returning home, and renouncing the pope and popery, he wrote two books relative to the English priests and papists abroad. This editor made several additions, as he pretended, to the Survey; much of which, he hinted, he had formerly from Stow himself, who, in his life-time, delivered into his hands some of his best collections, and importunately persuaded him to correct what he found amiss, and to proceed in perfecting so worthy a design. He talks of being employed about twelve years revising and enlarging it; and that he had the encouragement of the court of aldermen in the council-chamber, being brought before them by sir Henry Montague, the recorder, afterward lord chief justice of the King's-bench. But after all, the additions he made were chiefly some inscriptions and epitaphs from the monuments in the parish churches; a continuation of the names of the mayors and sheriffs; and little more, except some transcripts out of Stow's Summary and Annals, and here and there venturing to correct some errors, as he calls them, in the original, in place of which he has rather substituted his own; for Mr. Stow was too exact and precise to be corrected by one so much inferior to him in literature, and in antiquities, as Munday appears to be.

In 1633, there appeared an edition of it in folio, by the same A. M. together with H. D. C. J. and some others. It was dedicated, as all the preceding editions had been, to the lord-mayor, aldermen, and recorder for the time being, with the citizens. In this was a continuation of the names of the mayors and sheriffs to that year, with the coats of arms of all the mayors, the companies of London, merchants and others; and a brief imperfect account of the incorporation of the said companies, and the dates of their several charters; with some other articles. But by this time the book began to abound with verbal errors and deviations from the author's edition and sense, which called for some abler and more judicious hand than had been hitherto employed to correct and rectify.

This was happily effected in 1720, when it arrived at a fifth impression, under the care and management of John Strype, M. A. a citizen by birth (as all the former editors were) and the son of a freeman of London. This edition

is enlarged into two volumes folio; great numbers of errors are corrected, and Stow restored to himself; the *remains* are inserted every where in their proper places; the history of the city brought down to the period of publication, and the customs, laws, and acts of common-council, which are of such importance for understanding the civil polity of it, very fully explained. In 1754, the sixth and last edition was published, with continuations of all the useful lists, and considerable additions of various matters, and particularly of many plates from very accurate designs.

Having thus gone through the history of the work, from its first appearance in a small quarto, to its enlargement into two folio volumes of near 800 pages each, we shall resume our memoirs of the author. We have seen, by the fruits of it, his strong propensity to the study of history and antiquities; and have observed that so much of his time was consumed by employments of this kind, as was inconsistent with his attention to his trade. Accordingly, what by this neglect, and the expence of purchasing books and manuscripts, he greatly impaired and diminished his fortune; and instead of enjoying that affluence and ease, which his labours for the honour of his country, and the service of posterity, justly merited: he was not even refunded what he expended in the advancement of them, but left in the decline of life to encounter with poverty and distress.

After twenty-five years labour in this way, and publishing his large "Summary," as a specimen of his capacity, he addressed the lord-mayor and aldermen to grant him two freedoms, which perhaps he received, although we find no record of the fact. Some years after, he again petitioned the lord-mayor and aldermen, stating, "That he was of the age of threescore and four, and that he had, for the space of almost thirty years last past, besides his Chronicles dedicated to the earl of Leicester, set forth divers "Summaries" dedicated to them, &c. He therefore prayeth them to bestow on him some yearly pension, or otherwise, whereby he might reap somewhat toward his great charges." Whether this application had any success, is not known. There is no instance of his reaping any reward from the city, adequate to the extraordinary pains he underwent in the establishment of the reputation of it, unless his being promoted to the office of its *Fee'd Chronicler;* a post of no great consequence, and to which

probably a very small salary was annexed. Whatever it might be, it was so far from retrieving his ruined circumstances, that it did not even afford him the means of subsistence; so that he was forced to beg a brief from king James I. to collect the charitable benevolence of well-disposed people. To the liberal feelings of the present age, it must appear very strange that such a man should have been reduced to such a situation; that neither the opulent city of London, whose service and credit he had so greatly advanced, by writing such an elaborate and accurate survey of it; nor the wealthy company of Merchant Taylors, of which he was a member; nor the state itself; should have thought it their duty to save a person from want, to whom they were all so highly indebted. The licence or brief which his majesty granted him to beg, was a libel upon his own bounty; and the produce of it, so far as we know, fixes an indelible reproach on the charity of the Londoners of that day. We may judge of the sum total collected on this occasion by what was gathered from the parishioners of St. Mary Wolnoth, which amounted to no more than seven shillings and sixpence.

In this state of poverty, he died April 5, 1605, in his eightieth year, and was buried towards the upper end of the north-isle of the church of St. Andrew Undershaft, in Leadenhall-street, where a monument was erected by his widow, of a composition resembling alabaster, and altogether a very animated work. How she could afford this, when her husband died in such poor circumstances, does not appear. Probably she was assisted by some persons who were ashamed of their neglect of our author in his life-time. We are sorry to add a very disgraceful circumstance to this account, which was not known to the editors of the edition of 1754, and which we have upon the authority of Maitland. After noticing this monument, and paying a just compliment to the deceased's character, Maitland adds, "that neither that, nor any other consideration was sufficient to protect his repository from being spoiled of his injured remains by certain men in the year 1732, who removed his corpse to make way for another."

For the character of Stow, we must necessarily be indebted to his contemporaries, and it would be injustice not to give it in their simple style. His person and temper are thus described by Edmund Hows, who well knew him; "He was tall of stature, lean of body and face; his eyes

small and chrystalline; of a pleasant and cheerful countenance; his sight and memory very good, and he retained the use of all his senses unto the day of his death. He had an excellent memory; was very sober, mild, and courteous to any that required his instructions. He always protested never to have written any thing either for envy, fear, or favour, nor to seek his own private gain or vain glory, and that his only pains and care was, to write truth."

But in order to form a judgment of him, it is necessary to consider the disposition of his mind, as well as his visible works and actions. The first thing that naturally occurs to our view is, that he was an earnest student and lover of the antiquities of his own country, and this to such a degree, as to sacrifice the trade to which he was brought up. He was an unwearied reader of all English history, whether printed or in manuscript; and a searcher into records, registers, journals, charters, &c. Nor was he content with barely perusing these things, but desirous also of possessing himself of them, as of a great treasure. By the time he was forty years of age, he had furnished a considerable library of such, as appears from the report of Mr. Watts, archdeacon of London, who was sent to search it, viz. 'That he had a great collection of old books and MSS. of all sorts, but especially relating to chronicles and history, both in parchment and paper, &c.' And his library contained not only ancient authors, but original charters, registers, and chronicles of particular places, which he had the greater opportunity of procuring, as he lived shortly after the dissolution of the monasteries, when such things were dispersed and scattered abroad among various hands.

It was his custom to transcribe all such old and useful books, as he could not obtain or buy, and were of service to his purpose. Thus, as we are assured by Ralph Brooksmouth, he copied Leland's six volumes of collections for his own use, which he sold afterward to the celebrated Camden, who gave him for them an annuity of 8*l.* during his life. As he was thus well provided with books, he acquired a critical and nice taste in judging of them, and was enabled to detect many frauds and vulgar errors in our history, which had long passed unquestioned. One whimsical instance we shall mention from Strype. Grafton relates in his chronicle, that in 1502, one Bartholomew Read, a goldsmith and mayor, entertained in Goldsmiths'-hall more than a hundred persons of great estate; messes

and dishes served in a vast number; nay, that there was a park paled in the same hall, furnished with fruitful trees and beasts of venery (hunting) and other like circumstances. Stow had litttle difficulty in refuting this story, by measuring the hall, and it would appear to require very little ability to refute it, yet in these days of credulity it long passed current.

By his skill, also, in antiquity, he was enabled to settle the true bounds and limits of many contested properties, and to throw great light upon some obsolete authors, toward the useful editions of which he contributed largely. We are likewise indebted to him for some of the additions and enlargements of our most ancient poet, Chaucer; whose works were first collected and published by Caxton; and again published with additions by William Thinne, esq. in the reign of Henry VIII. after which they were "corrected and twice increased (to use his own words) through Mr. Stow's painful labours in the reign of queen Elizabeth, to wit, in the year 1561; and again beautified with notes by him collected out of divers records and monuments: which he delivered to his loving friend Thomas Speight."

He was a true antiquary, one who was not satisfied with reports, nor yet with the credit of what he found in print, but always had recourse to originals. He made use of his own legs (for he could never ride), travelling on foot to many cathedral churches, and other places, where ancient records and charters were, to read them, and made large transcripts into his collections. There is a volume of these notes, which first came into the possession of sir Simonds D'Ewes, and was afterward procured by the first earl of Oxford. It is now part of the Harleian collection.

Much has been said of his religion. He was first, in all probability, a favourer of popery: this appears from the jealousy the state had of him in 1568, which occasioned an order of council to Grindal, bishop of London, to have his library searched for superstitious books; of which sort several were found there. And it is very likely that his notorious bias this way, might be the ground of the troubles he underwent either in the ecclesiastical commission court, or star-chamber; for it is certain that about 1570, he was accused before the ecclesiastical commissioners of no less than a hundred and forty articles, preferred against him by one that had been his servant. This miscreant had before defrauded him of his goods, and now sought to deprive

him of his life also. A far less number would have been sufficient to despatch a man out of the world in those mistrustful times, but the witnesses against him were of such exceptionable characters, that his judges were too upright to condemn him upon their testimony. Some of them had been detected of perjury, and others burnt in the hand for felony. The perfidious servant, who was at the head of them as the informer, was no other than his younger brother Thomas, a man of great profligacy, as was evident both by this unprincipled prosecution of his nearest relation, and by his subsequent behaviour to him. For instead of manifesting any shame or repentance for his crime, he swore that he never committed it, and persisted in defaming his reputation, and threatening his life.

Whether Mr. Stow was a hearty protestant is rather dubious; there is one expression of his somewhere in the reign of queen Elizabeth, which is an indication of the affirmative, viz. "That doctrine is more pure now than it was in the monkish world." But it is not certain whether he wrote this in earnest or ironically, nor is it matter of much consequence. Although he was not able to surmount the religious prejudices of his time, his moral practice was unblamable. He hated vice in all orders, and exposed it no less in the clergy than in laymen. He abhorred injustice, and spared not to rebuke all who were guilty of it. He was a lover of hospitality, and a great friend to public benefactions, while he had any thing to bestow. He was of an honest and generous disposition, and unspotted in his life.[1]

STRABO, a celebrated Greek geographer, philosopher, and historian, was born at Amasia, and was descended from a family settled at Gnossus in Crete. He was the disciple of Xenarchus, a Peripatetic philosopher, was well read in the history and tenets of the Grecian sects, but at length attached himself to the Stoics, and followed their dogmas. He contracted a strict friendship with Cornelius Gallus, governor of Egypt; and travelled into several countries, to observe the situation of places, and the customs of nations.

Strabo flourished under Augustus; and died under Tiberius, about the year 25, in a very advanced age. He

[1] Life by Strype prefixed to the London edition of 1754.—Biog. Brit.—Fuller's Worthies.—Gough's Topography.—Strype's Grindal, p. 124.—Strype's Whitgift, p. 542.

composed several works; all of which are lost, except his "Geography," in seventeen books, which are justly esteemed very precious remains of antiquity. The first two books are employed in showing, that the study of geography is not only worthy of a philosopher, but even necessary to him; the third describes Spain; the fourth, Gaul and the Britannic isles; the fifth and sixth, Italy and the adjacent isles; the seventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Chersonesus, and Epirus; the eighth, ninth, and tenth, Greece with the neighbouring isles; the four following, Asia within Mount Taurus; the fifteenth and sixteenth, Asia without Taurus, India, Persia, Syria, Arabia; and the seventeenth, Egypt, Ethiopia, Carthage, and other parts of Africa.

Strabo's work was published with a Latin version by Xylander, and notes by Isaac Casaubon, at Paris, 1620, in folio; and again at Amsterdam in 1707, in two volumes folio, by the learned Theodore Janson of Almelooveen, with the entire notes of Xylander, Casaubon, Meursius, Cluver, Holsten, Salmasius, Bochart, Ez. Spanheim, Cellar, and others. To this edition is subjoined the "Chrestomathiæ;" or Epitome of Strabo; which, according to Mr. Dodwell, who has written a very elaborate and learned dissertation about it, was made by some unknown person, between the years of Christ 676 and 996. It has been found of some use, not only in helping to correct the original, but in supplying in some measure the defect in the seventh book. Mr. Dodwell's dissertation is prefixed to this edition. The last and most valuable edition of Strabo, is that by Falconer, (See FALCONER.) splendidly printed at Oxford in two volumes folio.[1]

STRACK (CHARLES), a very skilful German physician and writer, was born at Mentz, Feb. 14, 1722, and educated in his native city. He then having chosen physic as a profession, came to Paris, and after employing six years in medical studies, took his degree of doctor at Erfurth, in September 1747. Returning to Mentz, he practised with great reputation, and in 1754 was appointed professor of surgery, in 1763 professor of physiology and pathology, and in 1782 professor of chemistry. About this time, when the university of Mentz had sufficient funds for the pur-

[1] Vossius, Hist. Græc.—Fabric. Bibl. Græc.—Saxii Onomast.

pose, Strack was appointed to renovate the medical department, in performing which he acquitted himself with such credit as to be honoured with the title of counsellor of the electorate court. His writings likewise were so much admired by the faculty throughout Europe, that he was chosen a member of the learned societies of Paris, Madrid, Erfurth, and Giessen, and carried off several prizes, the rewards of the treatises he communicated. He died Oct. 18, 1806, in the eighty-fourth year of his age. His principal writings are, 1. "De dysenteria tentamen medicum," 1760. 2. "De colica pictonum," 1772. 3. "De tussi convulsiva infantum," 1777. 4. "De crusta lactea infantum," and other treatises on the diseases of children and lying-in women, to both which he appears to have devoted much of his attention. 5. "Observationes medicinales de febribus intermittentibus," 1785. 6. "Nova theoria pleuritidis," 1786. 7. "De diversa febris continuæ remittentis causa," 1789. 8. "De ratione novandi, et purum reddendi aërem intra nosocomia carceresque," 1770. 9. "De custodia ægrorum," 1779. 10. "De fraudibus conductorum nutricum," 1779. 11. "Oratio qua matres hortatur ut proles suas ipsæ lactent," 1801.[1]

STRADA (FAMIANUS), an ingenious and learned Jesuit, was born at Rome in 1572, and entered the society of Jesuits in 1591. His ordinary residence was in the Roman college, where he taught rhetoric, and it was while thus employed that he drew up for the use of his scholars his "Prolusiones Academicæ," on different subjects of classical literature, a work elegantly written, and containing many ingenious remarks and just precepts. That prolusion in which he imitates the manner of some of the most eminent Latin poets, has been celebrated by Addison in Nos. 115, 119, and 122 of the "Guardian," as "one of the most entertaining, as well as the most just pieces of criticism" that he ever read. The "Prolusiones" were published at Cologne, 1617, 8vo, and reprinted at Oxford in 1631, but there are other editions. Strada died in the Roman college in 1649, in the seventieth year of his age.

Although his "Prolusiones" is by far his best work, he is yet perhaps better known as a historian. His "Historia de Bello Belgico" was published at Rome in two parts or decades, 1640—1647, 2 vols. fol. It is written in what

[1] Dict. Hist.

some have termed elegant Latin, and which character, in a certain degree, it deserves; but the style is florid and diffuse, and too obviously an affected imitation of that of Livy. His partiality to the Spanish cause is another objection, of which his readers must be warned. This history appeared at the same time with that of Bentivoglio, who says that Strada's work is fitter for a college than a court, and that he did not understand war and politics. It was also attacked by Scioppius in a very rude manner, in a book entitled "Infamia Famiani."[1]

STRADA, or STRADANUS (JOHN), a Flemish painter, born at Bruges in 1536, was famous in several branches of his art. He painted history, battles, chaces, and animals, all with great success. His family was illustrious, but his inclinations led him to the study of painting; and to complete his knowledge of the art he went to Italy. The exquisite remains of antiquity, with the works of Raphael, and other great painters, were the models which enabled him to attain considerable eminence in his profession. Florence was the place where he chose to fix his residence, though invited to several others, and there the best of his works remain. He died there in 1604, at the age of sixty-eight. His taste is esteemed good, though not entirely divested of the Flemish style, after all his diligent study in Italy. The tone of his colouring, however, is pleasing, and his works maintain an honourable place with those of Salviati, Volterra, and others.[2]

STRAHAN (WILLIAM), an eminent printer, and many years printer to his majesty, was born at Edinburgh in 1715. His father, who had a small appointment in the customs, gave his son the education which every boy of decent rank then received in a country where the avenues to learning were easy, and open to men of the most moderate circumstances. After having passed through the tuition of a grammar-school, he was put apprentice to a printer; and, when a very young man, went to follow his trade in London. Sober, diligent, and attentive, while his emoluments were for some time very scanty, he contrived to live rather within than beyond his income; and though he married early, and without such a provision as prudence might have looked for in the establishment of a

[1] Tiraboschi.—Landi Hist. Lit. d'Italie.—Dict. Hist.
[2] Pilkington.—Argenville, vol. III.

family, he continued to thrive, and to better his circumstances. His abilities in his profession, accompanied with perfect integrity, and unabating diligence, enabled him, after the first difficulties were overcome, to proceed with rapid success. He was one of the most flourishing men in the trade, when, in 1770, he purchased a share of the patent for king's printer, of Mr. Eyre, with whom he maintained the most cordial intimacy during all the rest of his life. Besides the emoluments arising from this appointment, as well as from a very extensive private business, he was eminently successful in the purchase of the copy-rights of some of the most celebrated authors of the time. In this his liberality kept equal pace with his prudence, and in some cases went perhaps rather beyond it. Never had such rewards been given to the labours of literary men, as were now received from him and his associates (See CADELL) in those purchases of copy-rights from authors.

Having now attained the first great object of business, wealth, Mr. Strahan looked with a very allowable ambition on the stations of political rank and eminence. Politics had long occupied his active mind, which he had for many years pursued as his favourite amusement, by corresponding on that subject with some of the first characters of the age. His queries to Dr. Franklin in the year 1769, respecting the discontents of the Americans, published in the London Chronicle of July 28, 1778, shew the just conception he entertained of the important consequences of that dispute, and his anxiety as a good subject to investigate, at that early period, the proper means by which their grievances might be removed, and a permanent harmony restored between the two countries. In 1775 he was elected a member of parliament for the borough of Malmsbury, in Wiltshire, with a very illustrious colleague, the hon. Charles James Fox; and in the succeeding parliament, for Wotton Bassett, in the same county. In this station, applying himself with that industry which was natural to him, he attended the House with a scrupulous punctuality, and was a useful member. His talents for business acquired the consideration to which they were entitled, and were not unnoticed by the minister. In his political connexions he was constant to the friends to whom he had been first attached. He was a steady supporter of that party who were turned out of administration in the spring of 1784, and lost his seat in the House of Commons by the dissolution of parliament

with which that change was followed: a situation which he did not shew any desire to resume on the return of the new parliament. One motive for his not wishing a seat in the next parliament, was a sense of some decline in his health, which had rather suffered from the long sittings and late hours with which the political warfare in the last had been attended. Though without any fixed disease, his strength was visibly declining: and though his spirits survived his strength, yet the vigour and activity of his mind were considerably impaired. Both continued gradually to decline till his death, which happened on July 9th, 1785, in the seventy-first year of his age.

Endued with much natural sagacity, and an attentive observation of life, he owed his rise to that station of opulence and respect which he attained, rather to his own talents and exertion, than to any concurrence of favourable circumstances. His mind, though not deeply tinctured with learning, was not uninformed by letters. From a habit of attention to style, he had acquired a considerable portion of critical acuteness in the discernment of its beauties and defects. In the epistolary branch of writing, he not only shewed a precision and clearness of business, but possessed a neatness, as well as fluency of expression, which few letter-writers have surpassed. Letter-writing was one of his favourite amusements; and among his correspondents were men of such eminence and talents as well repaid his endeavours to entertain them. To Dr. Franklin, already mentioned, may be added the names of most of the great authors who had adorned the republic of letters for almost forty years before Mr. Strahan's death; and many specimens of his letters have been given in their posthumous works, or lives. We may add, among his anonymous essays, a paper in "The Mirror," No. 94.

His ample property Mr. Strahan bestowed with the utmost good sense and propriety. After providing munificently for his widow and children, his principal study seems to have been to mitigate the affliction of those who were more immediately dependant on his bounty; and to not a few who were under this description, and would otherwise have severely felt his loss, he gave liberal annuities for their lives; and, among other instances of benevolence, bequeathed 1000*l.* to the company of Stationers (of which he had been master in 1774) for charitable purposes.

Of his family, there remain now, only, his second son, the rev. GEORGE Strahan, D. D. prebendary of Rochester, rector of Cranham in Essex, and vicar of St. Mary's Islington; and ANDREW Strahan, his third son, M. P. for Catherlogh, one of the joint patentees as printer to his majesty; and law printer; a gentleman who has inherited his father's spirit as well as property, and has for many years been at the head of his profession.[1]

STRANGE (SIR JOHN), an able lawyer, was born in London in 1696, according to the English inscription in Leyton church, where he was buried; but the Latin one says that he was only forty-nine years old at his death in 1754, and consequently must have been born in 1705. We are rather inclined to think the first date the correct one. Having chosen the law as a profession, he arrived, by great natural abilities, and unwearied application, at such eminence, that, in 1735, he was appointed one of his majesty's counsel learned in the law; and in the following year, solicitor-general. While in this office, he was so highly esteemed by the citizens of London, that, in 1739, they chose him their recorder. In 1742 he resigned these offices, and his majesty, as a peculiar mark of his regard, honoured him with a patent, to take place for life next to the attorney-general; and on Jan. 11, 1749, advanced him to the office of master of the Rolls; the revenue of which, soon after his promotion, received from parliament, unsought by him, a very considerable and honourable augmentation. He died May 18, 1754, leaving behind him the character of an able and upright lawyer, and a man of great personal virtues in private life.

The "Reports" of sir John Strange, "of Cases adjudged in the courts of Chancery, King's-bench, Common-pleas, and Exchequer, from Trinity Term 2 Geo. I. to Trinity Term 21 Geo. II." were first published by his son John Strange, esq. 1755, 2 vols. fol.; again in 1782, 2 vols. 8vo; and thirdly, with notes and additional references to contemporary reporters and later cases, 1795, 2 vols. 8vo, by Michael Nolan, esq. of Lincoln's-Inn.

Sir John Strange married Susan, eldest daughter, and coheir of Edward Strong of Greenwich, in the county of Kent, esq. She died in 1747, and was buried in the same vault with her husband in Leyton church-yard.

[1] Lounger, No. 29.—Nichols's Bowyer.—Boswell's Life of Johnson.

Two sons survived him, of whom MATTHEW, the eldest, died in 1759, and JOHN, who died March 19, 1799, aged sixty-seven. He was educated at Clare hall, Cambridge, and was British resident at Venice for some years, and in his own country LL. D. F. R. S. and F. S. A. He was also a member of the academies of Bologna, Florence, and Montpelier, and the Leopoldine academy of the Curiosorum Naturæ. He was a very able antiquary and naturalist, and contributed various papers both to the Archæologia, and to the Philosophical Transactions. He accumulated an excellent library, a very extensive museum, and a fine collection of pictures, all which were sold after his death, as directed by his will.[1]

STRANGE (Sir ROBERT), an English engraver of the first eminence, was born in the Island of Pomona in Orkney, July 14, 1721. He was lineally descended from sir David Strange, or Strang, a younger son of the family of Stranges, or Strangs, of Balcasky in the county of Fife, who settled in Orkney at the time of the Reformation. He received his classical education at Kirkwall in Orkney, under the care of a learned, worthy, and much-respected gentleman, Mr. Murdoch M'Kenzie, who rendered great service to his country by the accurate surveys and charts he gave of the island of Orkney, and of the British and Irish coasts.

Mr. Strange was originally intended for the law; but that profession ill according with his peculiar turn of mind, he quitted it in a short time, and while yet uncertain whither his genius really pointed, went aboard a man of war bound for the Mediterranean. From this voyage he returned so much disgusted with a sea-life, that he again betook himself to pursuits of law, and might have continued to prosecute them through life, and his talents as an artist been for ever lost to the world, if his brother had not accidentally discovered in his bureau a variety of drawings and unfinished sketches, with which he appears to have amused those hours that his friends supposed devoted to severer labours. These first essays of genius struggling to display its peculiar powers, were shewn to the late Mr. Richard Cooper, at Edinburgh, the only person there who, at that time, had taste in such performances; they were by him very highly approved, and he immediately pro-

[1] Lysons's Environs, vol. IV.—Bridgman's Legal Bibliography.—Nichols's Bowyer.

posed that the young man should be regularly placed under his tuition. This measure, coinciding perfectly with his own inclinations, was accordingly adopted. The rapid progress which he made under this master's instructions soon satisfied his friends that in making the arts his study and profession, he had yielded at last to the bent of nature, and was following the course which genius prompted him to pursue.

While he was thus assiduously engaged in laying the foundation of his future fame, a fatal interruption to the arts of peace took place in Scotland, by the arrival of the young chevalier; and Strange, urged by many motives, and particularly by the desire of gaining a hand which was already become necessary to his happiness, joined the rebel army. He continued to act with it as one of the troops styled the Life-Guards, a post of danger as well as honour, till the total defeat of the Pretender's few remaining troops on the field of Culloden, obliged him and all those who escaped the issue of the day, to fly for shelter to the Highland hills. There young Strange, among the rest, continued concealed for many months, enduring hardships, the detail of which would seem to make dear the purchase even of life itself. Before the period of this overthrow, and soon after the battle of Falkirk, he so narrowly escaped the severest fate of war, that the accident deserves to be recorded. Having received command to execute some military order, in the absence of an aid-de-camp, he was riding for that purpose along the shore, when the sword which he carried was bent in his hand by a ball from one of the king's vessels stationed off the coast.

When the vigilance of pursuit was somewhat abated, Strange left the Highlands, and returned to Edinburgh, where, for the first time, he began to turn his talents to account, and contrived to maintain himself, in concealment, by the sale of small drawings of the rival leaders in the rebellion, many of which must still be extant. They were purchased, at the time, in great numbers, at a guinea each. A fan also, the primary destination of which gave it in his eyes an additional value, and where he had, on that account, bestowed more than usual pains, was sold at this period, with a sad heart, "non hos quæsitum munus in usus," to the earl of Wemyss; who was too sensible of its value to suffer it to be re-purchased, when that was proposed a short time afterwards.

Tired of a life of alarm and privacy, Mr. Strange, at length, after much difficulty, procured a safe conduct to London, intending to embark for France; but not till he had received the reward peculiarly due to the brave; and made that hand his own, for the sake of which he had risked his life in the field. The name of the lady to whom he was thus united in 1747, and in whose steady affection, through the whole of a long life, all those dangers were forgotten, was Isabella Lumisden, the daughter of an ancient and respectable family, and sister to a gentleman well known in the literary world for his instructive work on the antiquities of Rome.

Having safely reached London, Mr. Strange completed his intention of visiting France; and after remaining a considerable time at Rouen, respected and beloved by all the companions in exile whom he found there, and obtaining an honorary prize given by the academy of that place, where his competitors were very numerous, proceeded to Paris, and prosecuted his studies with infinite assiduity, chiefly under the direction of the celebrated Le Bas. It was from this master that he had the first hint of the use of the instrument commonly called the *dry needle*, which he afterwards greatly improved by his own genius, and by which he added such superior beauties to his engravings.

In the year 1751, he finally removed his family to London; and at this period, when historical engraving had made but little progress in Britain, he began to devote himself to this higher and more difficult species of his art; of which, therefore, in this country, he is justly entitled to be considered as the father. It was about this time that by refusing to engrave a portrait of his present majesty, he incurred the strong displeasure of lord Bute; whose conduct towards him is detailed, with many other interesting circumstances, in a letter to that nobleman, which Mr. Strange published in 1775. It is not easy, or perhaps possible, in this country, for power to depress merit; and so it proved in the case of this artist, who rose in spite of all opposition. With respect to the painting which he thus refused to engrave, it is said that a personage, apparently more concerned in the question than lord Bute, has since commended the spirit of the artist, who scorned to perpetuate so wretched a performance.

In 1760 Mr. Strange set out for Italy, which, as the seat

of the fine arts, he had long been anxious to visit. The drawings made by him in the course of this tour, several of which he afterwards engraved, are now in the possession of lord Dundas. Every where throughout Italy singular marks of attention and respect accompanied him, not only from illustrious personages, but from the principal academies of the fine arts which he visited in his route. He was made a member of the academies of Rome, Florence, and Bologna, and professor of the royal academy at Parma. Nothing indeed shews more strongly the high estimation in which his talents were held at Rome, than the compliment which was paid him by signor Roffanelli, in painting the ceiling of that room in the Vatican library, where the collection of engravings is preserved. The painting represents the progress of the art of engraving, and, among the portraits of those who were most eminent in it, that of Strange is introduced. He is represented holding under his arm a volume on which his name is inscribed; an honour paid to no British artist but himself. Similar marks of high respect were also bestowed on his talents in France. In particular, he was made a member of the royal academy of painting at Paris, the highest honour ever conferred on any foreigner.

With respect to the works of this artist, he left fifty capital plates, still in good condition, which were engraved from pictures of the most celebrated painters of the Roman, Florentine, Lombard, Venetian, and other schools. Their subjects are historical, both sacred and profane, poetical, and allegorical*. From his earliest establishment,

* The following are among his principal engravings:—Two heads of the author—one an etching, the other a finished proof, from a drawing by John Baptist Greuse—The Return from Market, by Wouvermans—Cupid, by Vanloo—Mary Magdalen, by Guido—Cleopatra, by the same—The Madonna, by the same—The Angel Gabriel, by the same.—The Virgin with the Child asleep, by the same.—Liberality and Modesty, by the same.—Apollo rewarding Merit and punishing Arrogance, by Andrea Sacchi—The finding of Romulus and Remus, by Pietro da Cortona—Cæsar repudiating Pompeia, by the same—Three Children of King Charles I, by Vandyke—Belisarius, by Salvator Rosa—St. Agnes, by Dominichino—The Judgment of Hercules, by Nicolas Poussin—Venus attired by the Graces, by Guido.—Justice and Meekness, by Raphael—The Offspring of Love, by Guido—Cupid sleeping, by the same—Abraham giving up the Handmaid Hagar, by Guercino—Esther a Suppliant before Ahasuerus, by the same—Joseph and Potiphar's Wife, by Guido—Venus Blinding Cupid, by Titian—Venus, by the same—Danae, by the same—Portrait of King Charles I, by Vandyke—The Madonna, by Correggio—St. Cecilia, by Raphael—Mary Magdalen, by Guido—Our Saviour appearing to his Mother after his Resurrection, by Guercino—A Mother and Child, by Parmegiano—Cupid meditating, by Schidoni—Laomedon King of Troy detected by Neptune and Apollo, by S. Rosa, &c.

in life, Mr. Strange selected carefully about eighty copies of the finest and most choice impressions of each plate which he engraved, intending to present them to the public when age should disable him from adding to their number. These he collected into as many volumes, arranged in the order of their publication. To each volume he prefixed two portraits of himself, on the same plate, the one an etching, the other a finished proof, from a drawing by John Baptiste Greuse. This is the last plate he engraved, and is a proof that neither his eyes nor hand were impaired by years. It shews likewise the use he made both of aqua fortis and of the graver. Each volume, besides a dedication to the king, contains an introduction, on the progress of engraving; and critical remarks on the pictures from which his plates were taken.

Among these engravings, it will be observed, there is only one from the painting of any native artist of this country; and that is from Mr. West's apotheosis of the king's children. This painting he solicited his majesty's permission to engrave, which was granted with the utmost readiness; and every accommodation which the palace could give was liberally furnished to him, while engaged in the undertaking; in the progress of which he was often visited both by the king and the royal family. Before the work could be completed his avocations called him to Paris, and he expected to have been forced to leave the engraving unfinished till his return; but his majesty, in a manner peculiarly flattering, consented to let him take it with him. In return for so much condescension, when a few copies of this engraving had been struck off, the plate itself was destroyed, by cutting out the principal figure, which, after being gilt, was presented to his majesty.

On the 5th of Jan. 1787, Mr. Strange received the honour of knighthood, a distinction which flattered him the more, as it appeared to mark a peculiar eminence in his profession; and proved that his royal patron was fully sensible of the merit which his minister had once vainly attempted to crush.

Sir Robert enjoyed his honours but for a short period. On the 5th of July, 1792, he fell a victim to a complaint of an asthmatic nature, with which he had been long severely afflicted. It is for those who were best acquainted with his character while living, to conceive with what sentiments of regret this melancholy event, though neither

untimely nor unexpected, was felt by his family and friends. Of all men whom the writer of this narrative ever knew, sir Robert Strange possessed the mildest and most ingenuous manners, joined to dispositions of mind the most liberal and benign. There was in his temper an endearing gentleness which invited affection; and in his heart a warm sincerity, immediately perceptible, which infallibly secured it. To know him and be his enemy was impossible. Unassuming even to a fault, and with a diffidence which anxiously shunned pretension, his opinions both of thinking and of expressing himself, even on the most unimportant occasions, laid an irresistible, though unconscious claim, to taste, to sentiment, and to genius. These, indeed, a skilful physiognomist, if such a person exists, might have read distinctly in the features of his countenance; though Lavater, to support a theory, or misled by an imperfect likeness, has asserted the contrary. The head engraved from Greuse, and prefixed to sir Robert's posthumous volume, bears a strong, though scarcely a striking resemblance, to the original, and will probably be thought to justify what is here advanced. It may certainly with equal truth be added, that in the whole of his deportment and general demeanour, there was a remarkable degree of grace and modest dignity.

To these qualities, for which *engaging* is a phrase too tame, sir Robert added a liberality of sentiment upon all subjects, which bespoke such a strength and soundness of understanding as would probably have secured him considerable eminence, even if his peculiar talents had been mistaken, and law had continued the object of his professional pursuit. Though engaged, from the motives which have been suggested, in the support of a cause more allied to prejudice than connected with sound reason, reflection made him early sensible of his error (the romantic occasion of which points out, in some degree, the generous ardour of his genius), and his riper years paid the tribute of sincere attachment to that establishment of the state, which his arm had once been raised to overthrow. With a just and enlarged sense of political relations, religious principles the most zealous were conjoined; but his religion, though warm, was tolerant; and his devotion, like his other virtues, altogether devoid of ostentation.

He left behind him, besides his lady, a daughter and three sons; all of whom his honourable exertions would

have sufficed to place in a state of independence, even though honest ambition had not impelled the whole of them to increase, by their own efforts, the inheritance descending from their father. The extreme assiduity with which he laboured for this purpose is the only circumstance in sir Robert's history which yet remains unnoticed. In the coldest seasons, when health permitted him, he went to work with the dawn, and the longest day was too short to fatigue his hand. Even the most mechanical parts of his labours he would generally perform himself; choosing rather to undergo a drudgery so unsuitable to his talents than trust to others, or be the means of engaging them in a profession, which, notwithstanding his own deserved success, he never thought deserving of recommendation. In this conviction, he was always extremely solicitous to keep the pencil out of his children's hands, lest taste should have influenced any of them to prosecute the same pursuits, to which he had devoted a life of unwearied diligence and application.

His remains were interred, in compliance with what had long been known to be his own modest desire, in the most private manner, in Covent-garden churchyard; his ashes being placed immediately adjoining to those of a daughter once tenderly beloved. A simple tablet, with his name inscribed, is all that distinguishes the spot. The works indeed of such an artist form his truest and most appropriate monument. These no time has power to destroy, and, as long as the labours of taste shall be objects of admiration among mankind, these assuredly will perpetuate his reputation; and with it a name not more to be remembered for the genius which gave it lustre, than the virtues by which it was adorned.[1]

STRATFORD (NICHOLAS), a pious and learned bishop of Chester, was born at Hemel-Hempstead in Hertfordshire, in 1633, and admitted scholar of Trinity college, Oxford, in June 1652, where in 1656 he became fellow and master of arts. After taking orders, he married a relation of Dr. Dolben, bishop of Rochester, and by his interest was made warden of Manchester college in Lancashire. He was also in 1670 made prebendary of Leicester St. Margaret in the church of Lincoln; in 1673, dean of St. Asaph, at which time he took his degree of D. D. and was

[1] Preceding edit. of this Dict.—Gent. Mag. LXIV. &c.

appointed chaplain in ordinary to his majesty. In 1683, he was presented to the rectory of St. Mary Aldermanbury, London, and the following year resigned the wardenship of Manchester college. In 1689, he was consecrated bishop of Chester, over which he presided, in constant residence, and with the most anxious care for its interests, both spiritual and temporal, for eighteen years. He died Feb. 12, 1707, and was interred in his cathedral, where a long Latin inscription records his character, without exaggeration. Besides some occasional sermons, and a charge to his clergy, his works were chiefly levelled at the doctrines of popery, in which controversy, he published, 1. "Discourse concerning the necessity of Reformation, with respect to the errors and corruptions of the church of Rome," Lond. 1685, part I. 4to; a second part followed. 2. "Discourse on the Pope's Supremacy," in answer to Dr. Godden, ibid. 1688, 4to. 3. "The people's right to read the Holy Scriptures asserted," ibid. 1688, 4to. 4. "The lay-Christian's obligation to read the Holy Scriptures," ibid. 1688, 1689, 4to. 5. "Examination of Bellarmin's fourteenth note concerning the unhappy end of the church's enemies," &c. &c.

Bishop Stratford was one of the first and most zealous promoters of the Societies, established in the beginning of the last century for the "Reformation of manners." In the "Memoirs of Matthew Henry," we read that "this good work was first set on foot in that city by those of the established church: they were happy in a bishop and dean, that had the interests of practical religion very much at heart, Dr. Stratford and Dr. Fog, men of great learning and true piety, both excellent preachers, and greatly grieved at the open and scandalous wickedness that abounded in that city, and every where throughout the nation." It appears that a monthly lecture was established at the cathedral for this purpose, and the bishop preached the first sermon.[1]

STRATO, of Lampsacus, the successor of Theophrastus in the charge of the Peripatetic school, flourished in the third century B. C. and presided eighteen years over that school with a high degree of reputation for learning and eloquence. Ptolemy Philadelphus made him his preceptor, and repaid his services with a royal present of eighty

[1] Ath. Ox. vol. II.—Tong's Life of Matthew Henry, p. 243, 246-7.—Nicolson's Letters, vol. I. p. 170.

talents. He died about the end of the 127th Olympiad. His opinions have been suspected of atheism. Brucker collects from them that "there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies: that the world has neither been formed by the agency of a deity, distinct from matter, nor by an intelligent animating principle, but has arisen from a force innate to matter, originally excited by accident, and since continuing to act, according to the peculiar qualities of natural bodies." It does not appear, adds Brucker, that Strato expressly either denied or asserted the existence of a divine nature; but, in excluding all idea of deity from the formation of the world, it cannot be doubted, that he indirectly excluded from his system the doctrine of the existence of the Supreme Being. Strato also taught, that the seat of the soul is in the middle of the brain; and that it only acts by means of the senses. Brucker has a more laboured defence of Strato in a dissertation inserted in Schelhorn's "Amœnitates Litterariæ."[1]

STRAUCHIUS (ÆGIDIUS), a German Lutheran divine and mathematician, but in this country known only as a chronologist, was born in 1632, at Wittemberg. He studied at Leipsic, and was afterwards professor of theology at Wittemberg, and at Dantzick. He was frequently involved in theological disputes, both with the Roman catholics and the Calvinists, from his intemperate zeal in favour of Lutheranism. He died at Wittemberg in 1682. He published some mathematical works; but was chiefly distinguished for his chronological and historical disquisitions, of which he published a considerable number from 1652 to 1680. One of the best and most useful, his "Breviarium Chronologicum," was long known in this country by three editions (with improvements in each) of an English translation, by Richard Sault, called in the title F. R. S. but his name does not occur in Dr. Thomson's list of the members of the Royal Society. Locke's high commendation of this work probably introduced it as a useful manual of chronology. The edition of 1745, which, we believe, was the last, received many improvements and corrections, but it has since given way to lesser chronological systems.[2]

[1] Diog. Laert.—Brucker. [2] Dict. Hist.—Saxii Onomast.—Two of the family of the Strauchii are rcorded in Freheri Theatrum.

STREATER (ROBERT), an English painter, was born in 1624, and, being a person of great industry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in history, architecture, and perspective; and shewed himself a great master by the truth of his outlines, and skill in foreshortening his figures. He was also excellent in landscape and still-life; and there is some fruit of his painting yet to be seen, which is of the highest Italian style, for penciling, judgment, and composition. Upon the restoration of Charles II. he was made his majesty's serjeant-painter. He became violently afflicted with the stone, and resolved to be cut; which the king hearing, and having a great kindness for him, sent on purpose to France for a surgeon, who came and performed the operation; which, however, Streater did not survive. He died in 1680, having spent his life in great esteem and reputation. His principal works were, the theatre at Oxford; the chapel at All Souls college; some ceilings at Whitehall, now burnt; the battle of the giants with the gods, at sir Robert Clayton's; the pictures of Moses and Aaron, at St. Michael's church in Cornhill, &c. &c.[1]

STREIN, or STRINIUS (RICHARD), baron de Schwarrenaw, a native of Austria, and learned Protestant writer, counsellor to the emperor, superintendant of finances, and his librarian, was born in 1538. He was much esteemed by the literati of his time, and died in 1601, leaving a treatise "De Gentibus et Familiis Romanorum," Paris, 1559, fol. in which he has thrown considerable light on the Roman antiquities. He wrote also some pieces against Bellarmin, and some discourses in favour of the freedom of the Netherlands, which he published anonymously lest they should offend the house of Austria, whose subject he was.[2]

STRIGELIUS (VICTORINUS), a learned divine and promoter of the reformation, was born at Kaufbeir, Dec. 26th 1524. He lost his father in the year 1527, and was sent to Fribourg in Brisgaw in 1538; where he went through a course of philosophy under John Zinckius, and removed from thence in 1542 to the university of Wittemberg, and attended the lectures of Luther and Melancthon. Having taken the degree of master of philosophy in 1544, he

[1] Walpole's Anecdotes. [2] Dict. Hist.—Baillet Jugemens.

applied himself to the reading of private lectures, which gained him great reputation, and he continued them until the war obliged him to leave Wittemberg, and go to Magdeburg, and afterwards to Erfurt. The war being concluded, he went to Jena in 1548. In 1556, he was present at the conference of Eisenach, and disputed amicably with Menius upon a question relating to the necessity of good works. He reduced this controversy to seven propositions, on which the whole dispute turned, and which Menius owned to be agreeable to the word of God. Strigelius afterwards drew up, by order of the elector of Saxony, a form of confession, to which all the divines subscribed. The year following he was attacked by Flaccius Illyricus, and disputed with him *vivâ voce* at Weimar. The acts of that conference were published, but not faithfully, and he complained that something was retrenched. In 1559, he was imprisoned with two others, owing to certain theological disputes with the divines of Weimar; but by the influence of the emperor Maximilian recovered his liberty at the end of three years, and resumed the usual course of his lectures. As, however, he found that he was not in a safe situation, he retired from Jena, and paid no regard to the remonstrances that university wrote to him to engage him to return. Removing to Leipsic, he published there notes on the psalter. He obtained of the elector the liberty of teaching, either in the university of Wittemberg, or in that of Leipsic, which last he preferred, and beginning his lectures there in March 1563, explained not only divinity, but likewise logic and ethics. He had carried his commonplaces as far as the article of the eucharist, and was to enter upon that in February 1567; but a fresh opposition being raised against him, in which the elector would not interfere, he retired into the Palatinate, and soon after was invited to Heidelberg to be professor of ethics, which office he discharged with great reputation till his death, June 26th, 1569. He had the reputation of an able philosopher and divine, and had an incomparable talent in instructing youth. His principal works are, 1 "Epitome doctrinæ de primo motu," Wittem. 1565, 8vo. 2. "Argumenta et scholia in Nov. Test." 3. "Tres partes locorum communium." 4. "Enchiridion locorum Theologicorum." 5. Scholæ Historicæ, à condito mundo ad natum Christum, &c."[1]

[1] Melchior Adam.—Thuanus.—Mosheim.

STROZZI (TITUS and HERCULES), father and son, were two poets of Ferrara, who both wrote in Latin. Their poems were printed together at Venice, 1513, 8vo, and consist of elegies and other compositions, in a pure and pleasing style. Titus died about 1502, at the age of eighty. Hercules, his son, was killed by a rival in 1508. Strozzi was also an illustrious name at Florence, which migrated with the Medici's into France, and there rose to the highest military honours, as they had in their own country attained the greatest commercial rank. There have been several other writers of the name, of whom we shall notice only one, as most remarkable, CYRIAC Strozzi, who was a profound student in the works of Aristotle, and therefore considered as a peripatetic philosopher. He was born at Florence in 1504. He travelled over a great part of the world, and pursued his studies wherever he went. He was a professor of Greek and of philosophy at Florence, Bologna, and Pisa, in all which places he was highly esteemed. He died in 1565, at the age of sixty-one. He added a ninth and a tenth book to the eight books of Aristotle's politics, and wrote them both in Greek and Latin. He had so completely made himself master of the style and sentiments of his great model, that he has been thought, in some instances, to rival him. He had a sister, Laurentia, who wrote Latin poems. Considerable information may be found respecting the Strozzi in our authorities.[1]

STRUTT (JOSEPH), an ingenious artist, and the author of some valuable works on subjects of antiquity, was born at Springfield, in Essex, Oct. 27, 1749, where his father, a man of some property, was a miller, but died when this son was only a year and a half old. His mother, however, took a tender care of his education, and placed him at Chelmsford school. At the age of fourteen he was apprenticed to the unfortunate William Wynne Ryland (See RYLAND), and in 1770 became a student at the royal academy, where he had the gold and silver medals adjudged to him, the former for a painting in oil, his first effort, and the latter for the best academy-figure. The subject of his oil-painting was from the Æneid; and it was no small triumph that his competitor was the celebrated Hamilton. After his apprenticeship had expired, he took up his residence in the family of his friend Mr. Thane; and in 1771

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Roscoe's Leo X.

was first introduced to the British Museum, where he was employed to make some drawings. The rich stores of science and of art in that valuable repository, gave a new bias to his pursuits, and he now conceived some of those literary labours connected with his profession, which he afterwards executed; and such was his industry, that two years afterwards (1773) he published his first work, "The regal and ecclesiastical Antiquities of England," 4to, and in June 1774, the first volume of what he then called "Ꝑoꝑa Angel-Cynnan; or, complete views of the manners, customs, arms, habits, &c. of the inhabitants of England, from the arrival of the Saxons to the time of Henry VIII." A second volume appeared in 1775, and both were reprinted in 1797. This was a work of great research and labour, both in the preparation of the letter-press, and of the engravings, and he justly derived considerable reputation, on the score of accuracy and judgment. In 1777 and 1778 he published his "Chronicle of England," in 2 vols. 4to, which he meant to have extended to six, but want of encouragement compelled him to relinquish his design. The work, however, is complete as far as it goes, and contains much valuable information, but is rather heavy, and not what is called a very *readable* book. In 1785 Mr. Strutt published the first volume of his "Dictionary of Engravers," and the second in 1786. In this he received considerable assistance from the late eminent sculptor, John Bacon, esq. As the first work of the kind executed in this country, it is deserving of high praise, and although far from being free of defects, still remains the only work of the kind on which reliance can be placed. The introductory history of engraving is particularly creditable to his judgment and industry.

In 1790, a severe asthmatic complaint rendered a country residence necessary, and he therefore settled for five years at Bacon's-farm in Hertfordshire, where he employed some part of his time in engraving a series of plates for the "Pilgrim's Progress," which are said to be as fair a specimen of his talents as an artist, as any that can be produced; but it is not mentioned for what edition they were engraved, or whether sold separately. Here likewise his benevolent regard for the welfare of the young induced him, at his own expence, to establish a Sunday school at Tewin, not far from his residence, which he superintended with great care, and had the satisfaction to find it attended with the most

beneficial consequences to the morals of the villagers. In 1795, he returned to London, and began to collect materials for his work entitled "A complete view of the Dresses and Habits of the People of England, from the establishment of the Saxons in Britain to the present time." The first volume of this appeared in 1796, and the second in 1799, 4to, illustrated by 143 plates. It was about the same time published in French. In 1801, he published the last work he lived to complete, namely, Llig Lamena Angel Tpeob; or, The Sports and Pastimes of the People of England," a performance which, from the novelty of the subject, attracted the notice and admiration of readers of almost every class. In the beginning of October 1802, Mr. Strutt, then residing in Charles-street, Hatton-garden, was confined to his chamber with his last illness, of which he died on the 16th of that month, in the fifty-third year of his age. His biographer sums up his character in these words: "The calamities incident to man were indeed his portion on this earth; and these greatly augmented by unkindnesses where he least deserved to have met with them. He was charitable without ostentation; a sincere friend, without intentional guile; a dutiful son; a faithful and affectionate husband; a good father: a worthy man; and, above all, it is humbly hoped, a sincere Christian. His natural talents were great, but little cultivated by early education. The numerous works which he gave to the world as an author, and as an artist, prove that he employed his time to the best advantage." Mr. Strutt engraved many plates, in dots, in imitation of chalk, a manner which he learned from his master Ryland, and in which softness and harmony are blended. He also left some MSS. in the possession of his son, from which have since been published, 1. "Queen Hoo Hall, a Romance: and Ancient Times, a Drama," 4 vols. 12mo. both which have many characteristicks of a lively and well-regulated imagination; and, 2. "The Test of Guilt; or Traits of Ancient Superstition," a dramatic tale, &c." in poetry, but not much calculated to raise our ideas of his merit in that branch.[1]

STRUVIUS (GEORGE ADAM), a German scholar, was born at Magdebourg, Sept. 27, 1619. He became professor of jurisprudence at Jena, and was called to the council of the dukes of Saxony. He gave to the public some

[1] Nichols's Bowyer.

strong proofs of his learning at Helmstadt, before the year 1653; but in that year he published a greater work, entitled "Syntagma Juris Feudalis;" and, ten years after, a similar compilation of civil law, under the title of "Syntagma Juris Civilis." He was twice married, and had in all twenty-six children. He lived to the age of seventy-three, and died on the 15th of December, 1692. He had a frankness of manners that gained universal attachment. His form was robust, and his diligence so indefatigable, that he applied to every magistrate the expression of a Roman emperor, "Oportet stantem mori;" and so completely acted up to his own principle, that he made the report of a law-suit a very short time before his death.[1]

STRUVIUS (BURCARD GOTTHELF), one of the many sons of the preceding, was born at Weimar, May 26, 1671. His father, who soon perceived his turn for study, sent him to Zeitz, to profit by the instructions of the learned Cellarius, who then lived in that place, and he afterwards pursued his studies under the ablest masters at Jena, Helmstadt, Francfort, and Halle. In the latter city he went to the bar, but did not follow that profession long, devoting his attention chiefly to history and public law, which were his favourite pursuits. He paid some visits to Holland and Sweden, whence he returned to Wetzlar, accompanied by his brother, who had dissipated his fortune in search of the philosopher's stone. This misfortune affected our author, who, after the death of his brother, spent almost his whole property in paying his debts, and he fell into a melancholy state, which lasted for two years; but having then recovered his health and spirits, he was appointed librarian at Jena in 1697, and took his degree of doctor of philosophy and law at Halle. In 1704, he was made professor of history in that university, and in 1712 professor extraordinary of law, counsellor and historiographer to the dukes of Saxony; and at length in 1730, counsellor of the court, and ordinary professor of public and feudal law. He died at Jena, March 25, 1738, leaving many distinguished proofs of learned research, particularly in law and literary history. One of his first publications was his "Bibliotheca numismatum antiquiorum," 12mo, which appeared at Jena in 1693. 2. "Epistola ad Cellarium, de Bibliothecis," Jena, 1696, 12mo. 3. "Antiquitatum Romanorum Syntagma," Jena, 1701, 4to.

[1] Moreri.—Life by his son.

This is the first part of a larger work, and chiefly respects the religion of the Romans, but is valuable. 4. "Tractatus Juridicus de Balneis et Balneatoribus" 4to, the same year, at Jena; all his works indeed appear to have been published there. 5. "Acta Literaria," vol. I. 1703, 8vo; vol. II. 1720. 6. "Bibliotheca Philosophica," 1704, 8vo, and again, 1728. 7. "Bibliotheca Historica," 1705, 8vo. This, like several other works of this author, has undergone several editions, and been much augmented by other editors. The title to the latest edition of this book is "Bibliotheca Historica, instructa a Burcardo Gotthelf Struvio, aucta a Christi. Gottlieb Budero, nunc vero a Joanne Georgio Meuselio ita digesta, amplificata, et emendata, ut pœnè novum opus videri possit." This account of it is literally true, for, from a single volume, it is now extended to twenty-two vols. 8vo, usually bound in eleven, 1782—1804. It forms a complete index to the histories of all nations. 8. "Bibliotheca Librorum rariorum," 1719, 4to. 9. "Introductio ad Notitiam Rei Literariæ, et usum Bibliothecarum." The fifth edition of this work, a very thick volume, small 8vo, with the supplements of Christopher Coler, and the notes of Michael Lilienthal, was printed at Leipsic in 1729; but the best is that of 1754 by John Christian Fischer, 2 vols. 8vo. 10. A life of his father, entitled, "De Vita et Scriptis Geo. Adam Struvii," 1705, 8vo. He published also several works in German, and some others in Latin, all of which are mentioned in Heinsius's Bücher Lexicon, published at Leipsic in 1793, which is indeed a very excellent index to the works of German authors in particular.

STRYPE (JOHN), the most valuable contributor to ecclesiastical history and biography that ever appeared in this country, is said to have been of German extraction. His father John Strype, or Van Stryp, was a native of Brabant, and fled to England for the sake of religion. He was a merchant and silk-throwster. His son is said to have been born at Stepney, Nov. 1, 1643, but he calls himself a native of London, and his baptism does not occur in the register of Stepney, though the names of some of his brothers and sisters are there entered, and his father lies buried in the church-yard. The reason why he calls himself a Londoner probably was, that he was born in Strype's

[1] Moreri.—Dict. Hist.—Bibl. Germanique.

yard, formerly in Stepney, but afterwards in the parish of Christ-church, Spitalfields. After being educated in St. Paul's school for six years, he was matriculated of Jesus-college, Cambridge, July 5, 1662, whence he removed to Catherine-hall, where he took his degree of A. B. in 1665, and that of M. A. in 1669. His first preferment was the donative, or perpetual curacy of Theydon-Boys in the county of Essex, conferred upon him July 14, 1669; but he quitted it a few months after, on being appointed minister of Low-Leyton in the same county, which he retained all his life. The circumstances attending this preferment were rather singular. Although he enjoyed it above sixty-eight years, and administered the sacrament on Christmas-day, for sixty-six years successively, yet he was never instituted nor inducted. The reason assigned for this irregularity is, that the living being small, the patrons allowed the parish to choose a minister. Accordingly Mr. Strype having, on the vacancy which occurred in 1669, preached before them, he was duly elected to be their curate and lecturer, and they entered into a subscription-bond for his maintenance, promising to pay the sums annexed to their names, "provided he continues the usual custom of his predecessor in preaching twice every Sunday." The subscriptions in all amounted to 69*l.* Many years after this, viz. in 1674, he was licensed by Dr. Henchman, then bishop of London, to preach and expound the word of God in the parish church of Low-Leyton, and to perform the full office of priest and curate there, during the vacancy of the vicarage, which license, and no other instrument, he used to exhibit at the visitations, as late as 1720. In 1677, as he seemed secure of his possession, he rebuilt the vicarage, with 140*l.* of his own money, aided by contributions from his parishioners, and expended considerable sums also in the repairs of the chancel. After his death, his executors derived some advantage from the manner in which he held this living; for, being sued by his successor for dilapidations, only 40*l.* could be recovered, as the plea was, that he had never been instituted nor inducted, and that the parsonage-house was built and ought to be repaired by the parish. It is probable that the quiet possession he so long enjoyed was owing to the high esteem in which he was held by the heads of the church, for his eminent services as a historian.

Soon after he came to reside at Low-Leyton, he got access to the valuable manuscripts of sir Michael Hickes, knt. once of Ruckholt's in this parish, and secretary to William lord Burleigh, and began from them some of those collections which he afterwards published. It appears, however, that he extended his inquiries much farther, and procured access to every repository where records of any kind were kept; made numerous and indeed voluminous transcripts, and employed many years in comparing, collating, and verifying facts, before he published any thing. At the same time he carried on an extensive correspondence with archbishop Wake, and the bishops Atterbury, Burnet, Nicolson, and other eminent clergymen or laymen, who had a taste for the same researches as himself. Towards his latter days, he had the sinecure of Terring, in Sussex, given him by archbishop Tenison, and was lecturer of Hackney till 1724, when he resigned that lecture. When he became old and infirm, he resided at Hackney with Mr. Harris an apothecary, who had married his granddaughter, and there he died Dec. 11, 1737, at the very advanced age of ninety-four *, one instance at least, that the most indefatigable literary labour is not inconsistent with health.

His publications were, 1. "The second volume of Dr. John Lightfoot's works," 1684, fol. 2. "Life of Archbishop Cranmer," 1694, fol. 3. "The Life of Sir Thomas Smith," 1698, 8vo. 4. "Lessons for Youth and Old Age," 1699, 12mo. 5. "The Life of Dr. John Elmer, bishop of London," 1701, 8vo. 6. "The Life of Sir John Cheke," 1705, 8vo. 7. "Annals of the Reformation," 4 vols; vol. I. 1709, (reprinted 1725); vol. II. 1725; vol. III. 1728; vol. IV. 1731. 8. "Life of Archbishop Grindal," 1710, fol. 9. "Life and Letters of Archbishop Parker," 1711, fol. 10. "Life of Archbishop Whitgift," 1718, folio. 11.

* "I made a visit to old father Strype when in town last; he is turned of ninety, yet very brisk and well, only a decay of sight and memory. Mr. Strype told me that he had great materials towards the life of the old lord Burghley, and Mr. Fox the martyrologist, which he wished he could have finished; but most of his papers are in characters; his grandson is learning to decypher them." Letter from Dr. Samuel Knight, among Cole's MSS. in Brit. Mus. Mr. Carte, in the preface to the third volume of his "History of England," says, "When the present earl of Exeter's grandfather set out on his travels to Italy, his chaplain undertaking to write the treasurer Burleigh's life, removed all the State-papers to his own house at Low-Leyton. These were never returned to Burleigh-house, but falling into the hands of Mr. Strype, he published them with other memorials in 8 vols. fol."

"An accurate edition of Stow's Survey of London," 1720, 2 vols. folio, for which he was eighteen years collecting materials. 12. "Ecclesiastical Memorials," 1721, 3 vols. fol. He also published a sermon at the assizes at Hertford, July 8, 1689; and some other single sermons, in 1695, 1699, 1707, 1711, 1724. He kept an exact diary of his own life, which was once in the possession of Mr. Harris; and six volumes of his literary correspondence were lately in the possession of the rev. Mr. Knight, of Milton, in Cambridgeshire. The materials for many of his works, part of the Lansdowne library, are now in the British Museum. Dr. Birch observes, that "his fidelity and industry will always give a value to his numerous writings, however destitute of the graces, and even uniformity of style, and the art of connecting facts." We should be sorry, however, to see the simple and artless style of honest Strype exchanged for any modernizing improvements. There is a charm in his manner which seems to bring us close to the periods of which he is writing, and renders his irregular and sometimes digressive anecdotes extremely interesting. We can remember the time when Strype's works were much neglected, and sold for little more than waste-paper; but it is much to the credit of the present age, that they have now risen very high in value, and are yet purchased with eagerness. A new edition of his life of Cranmer, with some important additions, has lately issued from the Clarendon press, and is to be followed by the lives of the other archbishops, and his "Annals."[1]

STUART, ARABELLA. See ARABELLA.

STUART (GILBERT), a Scottish historian, was born at Edinburgh, in 1742. His father, Mr. George Stuart, who died in 1793, was professor of humanity in that university, and a man of considerable eminence for classical taste and literature. Gilbert Stuart, having made the usual preparations in the grammar-school and the university, applied himself to the study of jurisprudence. For that profession, however, he is said to have been disqualified by indolence; and he early began to indulge his passion for general literature, and boundless dissipation. Yet his youth was not wasted altogether in idleness, for before he had completed

[1] Biog. Brit.—Lysons's Environs.—Cole's MS Athenæ in Brit. Mus.—Gent. Mag. LIV. and LXI.

his twenty-second year, he published "An Historical Dissertation concerning the Antiquity of the British Constitution," which had so much merit as to obtain for him the degree of doctor of laws, from the university of Edinburgh. After an interval of some years, in which he could not have neglected his studies, he produced, 2. "A View of Society in Europe, in its progress from rudeness to refinement; or inquiries concerning the history of laws, government, and manners." This is a valuable work, and proves that he had meditated with much attention on the most important monuments of the middle ages. About the time when the first edition of this book appeared, Dr. Stuart applied for the professorship of public law in the university of Edinburgh; but being disappointed, removed soon after to London. He there became from 1768 to 1773, one of the writers of the Monthly Review. He then returned to Edinburgh, where he began a magazine and review, called from the name of that city, the first number of which appeared in October 1773. In this he was assisted by William Smellie (See SMELLIE); but owing to the virulent spirit displayed by the writers, it was obliged to be discontinued in 1776. In 1778 his View of Society was republished. In 1782 he again visited London, and engaged in the Political Herald, and the English Review; but being attacked by two formidable disorders, the jaundice and the dropsy, he returned by sea to his native country, where he died, in his father's house, August 13, 1786.

The other works of Dr. Gilbert Stuart were, 3. An anonymous pamphlet against Dr. Adam, who had published a Latin grammar, 1772. 4. "Observations concerning the public Law and Constitutional History of Scotland," Edinburgh, 1779, 8vo. In this work he critically examined the preliminary book to Dr. Robertson's History of Scotland. 5. "The History of the Establishment of the Reformation of Religion in Scotland," London, 1780, 4to, a work commended for the easy dignity of the narrative, and for the more extraordinary virtue of strict impartiality. 6. "The History of Scotland," from the establishment of the reformation to the death of queen Mary, London, 1782, 2 vols. His chief purpose in this book was to vindicate the character of that queen; but the whole is well written, and has been very generally read and admired. 7. He also revised and published "Sullivan's Lectures on the Constitution of England." This was about 1774. Dr. Stuart was about the

middle size and justly proportioned. His countenance was modest and expressive, sometimes announcing sentiments of glowing friendship, of which he is said to have been truly susceptible; at others, displaying strong indignation against folly and vice, which he had also shewn in his writings. With all his ardour for study, he yielded to the love of intemperance, to which, notwithstanding a strong constitution, he fell an early sacrifice. His talents were great, and his writings useful; yet in his character altogether there appears to have been little that is worthy of imitation. He is painted in the most unfavourable colours by Mr. Chalmers, in his Life of Ruddiman, who says, "Such was Gilbert Stuart's laxity of principle as a man, that he considered ingratitude as one of the most venial of sins. Such was his conceit as a writer, that he regarded no one's merits but his own. Such were his disappointments, both as a writer and a man, that he allowed his peevishness to sour into malice; and indulged his malevolence till it settled in corruption." If this character be not too harshly drawn, it is impossible that much should be alleged in its defence.[1]

STUART (JAMES), a celebrated architect and lover of classical antiquity, was born in London, in 1713. His parents resided in Creed-lane, Ludgate-street. His father, who was a mariner, was a native of Scotland, and his mother of Wales. Their circumstances were very narrow; but they were honest and worthy people, and gave their son the best education in their power. Mr. Stuart, who was the eldest of four children, was left utterly unprovided for when his father died. He exhibited, however, at a very early period of life, the dawnings of a strong imagination, splendid talents, and an ardent thirst for knowledge. By whom he was educated we have no account; but drawing and painting were his earliest occupations; and these he pursued with such industry and perseverance, that, while yet a boy, he contributed very essentially to the support of his widowed mother and her little family, by designing and painting fans for a person in the Strand. He placed one of his sisters under the care of this person as his shop-woman; and he continued, for many years, to pursue the same mode of maintaining the rest of his family.

[1] Chalmers's Life of Ruddiman, p. 289.—Kerr's Life of Smellie, vol. I. p. 393, and 499.—D'Israeli's Calamities of Authors.

Notwithstanding the great pressure of such a charge, and the many temptations to dissipation, which are too apt to attract a young man of lively genius and extensive talents, Mr. Stuart employed the greatest part of his time in such studies as tended to perfect himself in the art he loved. He acquired a very accurate knowledge of anatomy; he became a correct draughtsman, and rendered himself master of geometry, and all the branches of the mathematics, so necessary to form the mind of a good painter: and it is no less extraordinary than true, that necessity and application were his only instructors. He has often confessed, that he was first led into the obligation of studying the Latin language, by a desire to understand what was written under prints, published after pictures of the ancient masters.

As his years increased, knowledge attended their progress: he acquired a great proficiency in the Greek language; and his unparalleled strength of mind carried him into a familiar association with most of the sciences, and principally that of architecture. His stature was of the middle size, but athletic. He possessed a robust constitution, invincible courage, and inflexible perseverance. Of this the following fact is a proof: a wen, in his forehead, had grown to an inconvenient size; and, one day, being in conversation with a surgeon, he asked him how it could be removed. The surgeon acquainted him with the length of the process; to which Mr. Stuart objected, on account of the interruption of his pursuits, and asked whether he could not cut it out, and then it would be only necessary to heal the part. The surgeon replied in the affirmative, but mentioned the very excruciating pain and danger of such an operation. Mr. Stuart, after a minute's reflection, threw himself back in his chair, and said, "I will sit still; do it now." The operation was performed with success.—With such qualifications, although yet almost in penury, he conceived the design of visiting Rome and Athens; but the ties of filial and fraternal affection induced him to postpone his journey, till he could insure a certain provision for his mother, and his brother and second sister. His mother died: he was soon after enabled to place his brother and sister in a situation that was likely to produce them a comfortable support; and then, with a very scanty pittance in his pocket, he set out on foot for Rome; and thus he performed the greatest part of his

journey; travelling through Holland, France, &c. and stopping through necessity at Paris, and several other places in his way, where, by his ingenuity as an artist, he procured some moderate supplies, towards prosecuting the rest of his journey. When arrived at Rome, he soon formed an intimate acquaintance with Mr. Nicholas Revett, an eminent painter and architect. From this gentleman Mr. Stuart first caught his ideas of that science, in which (quitting the profession of a painter) he afterward made such a conspicuous figure. During his residence at Rome, he studied architecture and fortification; and in 1748 they jointly circulated "Proposals for publishing an authentic description of Athens, &c." For that purpose, they quitted Rome in March 1750, but did not reach Athens till March 1751, where, in about two months, they were met by Mr. Wood and Mr. Dawkins, whose admiration of his great qualities and wonderful perseverance secured to him their patronage. Dawkins was glad to encourage a brother in scientific investigation; who possessed equal ardour with himself, but very unequal resources for prosecuting those inquiries in which they were both engaged; having at the same time so much similarity of disposition, and ardour of pursuit. During his residence at Athens Mr. Stuart became a master of architecture and fortification; and having no limits to which his mind would be restricted, he engaged in the army of the queen of Hungary, where he served a campaign voluntarily, as chief engineer. On his return to Athens, he applied himself more closely to make drawings, and take the exact measurements of the Athenian architecture. He left Athens in 1753, still accompanied by his friend Revett; and after visiting Thessalonica, Smyrna, and the islands of the Archipelago, arrived in England in the beginning of 1755. The result of their classical labours was the appearance, in 1762, of the first volume in folio of "The Antiquities of Athens measured and delineated, by James Stuart, F.R.S. and S.A. and Nicholas Revett, painters and architects." This work is a very valuable acquisition to the lovers of antiquities and the fine arts, and is a proper companion to the noble descriptions of Palmyra and Balbec, by Mr. Dawkins and Mr. Wood, by whom the two artists were early encouraged in the prosecution of a design so worthy of the most distinguished patronage. To this work, and the long *walk* which the author performed to compose it, he has been indebted for

the name of *the Athenian Stuart,* universally decreed to him by the learned of this country.

Upon his return to England, Mr. Stuart was received into the late Mr. Dawkins's family; and, among the many patrons which the report of his extraordinary qualifications acquired him, the first lord Anson led him forward to the reward most judiciously calculated to suit his talents and pursuits. It was by his lordship's appointment that Mr. Stuart became surveyor to Greenwich hospital, which he held till the day of his death with universal approbation. He likewise constantly received the notice and esteem of the marquis of Rockingham, and of the principal nobility and gentry of taste and power. Besides his appointment at Greenwich hospital, all the additions and rebuilding of that part which was destroyed by the fire there, were conducted under his direction. He likewise built several houses in London; Mr. Anson's in St. James's-square, Mrs. Montague's in Portman-square, &c.

In whatever new project he engaged, he pursued it with such avidity, that he seldom quitted it while there was any thing further to be learned or understood from it. Thus he rendered himself skilful in the art of engraving, and of sculpture; and his enthusiastic love for antique elegance made him also an adept in all the remote researches of an antiquary. But in this display of his talents, a just tribute to his memory as a man must not be forgotten. Those who knew him intimately, and had opportunities of remarking the nobleness of his soul, will join in claiming for him the title of Citizen of the World; and, if he could be charged with possessing any partiality, it was to merit, in whomsoever he found it.

Mr. Stuart was twice married; first in 1760, to his housekeeper, a very worthy woman, by whom he had a son, who died an infant; his second wife, who survived him, was the daughter of Mr. Blackstone, a farmer in Kent; and to this lady, who was very young, he was united at the age of sixty-seven. By her he had four children; one of whom a boy was the very image and transcript of himself, both in body and mind. He exhibited an astonishing genius for drawing, even before he was three years old, and would imitate with pen, or pencil, any thing that he saw lying on his father's table. This child (the darling of his father) died of the small-pox toward the end of 1787. Mr. Stuart's health was observed to decline very rapidly from that time.

He expired, at his house, in Leicester-square, on the 2d of February, 1788, in the seventy-sixth year of his age, and and was buried in a vault of the church of St. Martin's in the Fields. Two volumes of his great work, "The Antiquities of Athens," have been published since his death; the 2d in 1790, the 3d in 1794: the former by Mr. Newton, the latter by Mr. Revely. A fourth volume, containing a great many plates, has just been published under the superintendance of Mr. Taylor, of the architectural library, Holborn.[1]

STUBBE (HENRY), an English writer of uncommon parts and learning, and very celebrated in his day, was born at Partney, near Spilsbye in Lincolnshire, Feb. 28, 1631. His father was a minister, and lived at Spilsbye; but being inclined to be an anabaptist, and forced to leave that place, he went with his wife and children into Ireland. Upon the breaking out of the rebellion there in 1641, the mother fled with her son Henry into England; and, landing at Liverpool, went on foot from thence to London, where she gained a comfortable subsistence by her needle, and sent her son Henry, being then ten years of age, to Westminster-school. There Dr. Busby, the master, was so struck with the surprising parts of the boy, that he shewed him more than ordinary favour; and recommended him to the notice of sir Henry Vane, junior, who one day came accidentally into the school. Sir Henry took a fancy to him, and frequently relieved him with money, and gave him the liberty of resorting to his house, "to fill that belly," says Stubbe, "which otherwise had no sustenance but what one penny could purchase for his dinner, and which had no breakfast except he got it by making somebody's exercise." He says this in the preface to his "Epistolary Discourse concerning Phlebotomy;" where many other particulars of his life, mentioned by Mr. Wood, and here recorded, are also to be found. Soon after he was admitted on the foundation, and his master, in consideration of his great progress in learning, gave him additional assistance in books and other necessaries.

In 1649, he was elected student of Christ-church in Oxford; where, shewing himself too forward, saucy, and conceited, he was, as Mr. Wood relates, often kicked and

[1] Nichols's Bowyer.—Life prefixed to vol. IV.

beaten. However, through the interest of his patron, he was certainly of no small consequence; for the oath, called the Engagement, being framed by the parliament that same year, was some time after sent down to the university by him; and he procured some to be turned out, and others to be spared, according as he was influenced by affection or dislike. While he continued an under-graduate, it was usual with him to discourse in the public schools very fluently in Greek, which conveys no small idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and served in the parliament army there from 1653 to 1655: then he returned to Oxford, and took a master's degree in 1656; and, at the motion of Dr. Owen, was in 1657 made second-keeper of the Bodleian library, under Dr. Barlow. He made great use and advantage of this post for the assistance of his studies, and held it till 1659; when he was removed from it, as well as from his place of student of Christ church; for he published the same year, "A Vindication" of his patron sir Henry Vane; "An Essay on the good Old Cause;" and a piece, entitled "Light shining out of Darkness, with an Apology for the Quakers," in which he reflected upon the clergy and the universities.

After his ejection, he retired to Stratford upon Avon in Warwickshire, in order to practise physic, which he had studied some years; and upon the Restoration applied to Dr. Morley, soon after bishop of Winchester, for protection in his retirement. He assured him of an inviolable passive obedience, which was all he could or would pay, till the covenant was renounced; and, upon the re-establishment of episcopacy, received confirmation from the hands of his diocesan. In 1661, he went to Jamaica, being honoured with the title of his majesty's physician for that island; but the climate not agreeing with him, he returned and settled at Stratford. Afterwards he removed to Warwick, where he gained very considerable practice, as likewise at Bath, which he frequented in the summer season. He did not, however, apply so closely to the business of his profession, as to neglect every thing else: on the contrary, he was ever attentive to the transactions of the literary world, and was often a principal party concerned. Before the Restoration, he had joined Mr. Hobbes, with whom he was intimately acquainted, against Dr. Wallis, and other mathematicians; and had published a very smart tract or two

in that controversy, in which he was regarded as second to Hobbes. After the Restoration, he was engaged in a controversy with some members of the Royal Society, or rather with the Royal Society itself; in which, far from being a second, he was now a principal, and indeed alone.

The Royal Society had from its first institution alarmed the zealous admirers of the old philosophy, who affected to represent the views of many of its members to be the destruction, not only of true learning, but even of religion itself. This gave occasion to Dr. Sprat's "History of the Royal Society" in 1667, and to a discourse by Mr. Glanvill in 1668, under the title of "Plus ultra, or, the progress and advancement of Knowledge since the days of Aristotle, in an account of some of the most remarkable late improvements of practical useful learning, to encourage philosophical endeavours." Mr. Stubbe attacked both these works with great warmth and severity, yet with prodigious acuteness and learning, in a 4to volume, entitled, "Legends no history, or a specimen of some animadversions upon the History of the Royal Society; together with the Plus ultra of Mr. Glanvill, reduced to a Non plus, 1670." In this book he charges the members of the Royal Society with intentions to bring contempt upon ancient and solid learning, especially the Aristotelian philosophy, to undermine the universities, to destroy the established religion, and even to introduce popery. This laid the foundation of a controversy, which was carried on with asperity for some time; and Stubbe wrote several pieces to support his allegations. He was encouraged in this affair by Dr. Fell, who was no admirer of the Royal Society; and he made himself so obnoxious to that body, that, as he himself informs us, "they threatened to write his life."

The writings of Mr. Stubbe, though his life was no long one, were extremely numerous, and upon various subjects. Those which he published before the Restoration were against monarchy, ministers, universities, churches, and every thing which was dear to the royalists; yet he did this more to please and serve his friend and patron sir Henry Vane, than out of principle, or attachment to a party: and when his antagonists insulted him for changing his tone afterwards, he made no scruple at all to confess it: "My youth," says he, "and other circumstances, incapacitated me from rendering him any great services; but all that I did, and all that I wrote, had no other aim: nor

do I care how much any man can inodiate my former writings, so long as they were subservient to him." "The truth is, and all," says Wood, "who knew him in Oxford, knew this of him for certain, that he was no frequenter of conventicles, no taker of the covenant or engagement, no contractor of acquaintance with notorious sectaries; that he neither enriched nor otherwise advanced himself during the late troubles, nor shared the common odium, and dangers, or prosperity of his benefactor." On this account he easily made his peace with the royalists, after the Restoration: yet not, as it should seem, without some overt acts on his part, for, besides conforming entirely to the church of England, he wrote a small piece against Harrington's "Oceana," in 1660; which, in the preface to "The good old Cause," printed in 1659, he had extolled, "as if," says Wood, "it were the pattern in the mount." By these means he made amends for all the offence he had given: "I have at length," says he, "removed all the umbrages I ever lay under; I have joined myself to the church of England, not only on account of its being publicly imposed (which in things indifferent is no small consideration, as I learned from the Scottish transactions at Perth;) but because it is the least defining, and consequently the most comprehensive and fitting to be national."

After a life of almost perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivance or designs of his enemies, although his impetuous and furious zeal hurried him to say that they often put him in fear of his life. Being at Bath in the summer season, he had a call from thence to a patient at Bristol; and whether because it was desired, or from the excessive heat of the weather, he set out in the evening, and went a by-way. Mr. Wood says that "his head was then intoxicated with bibbing, but more with talking and snuffing of powder:" be that as it may, he was drowned in passing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up the next morning, and the day after buried in the great church at Bath; when his old antagonist Glanvill, who was the rector, preached his funeral sermon; but, as it is natural to imagine, without saying much in his favour. Soon after, a physician of that place made the following epitaph, which, though never put over him, deserves to be recorded: "Memoriæ sacrum. Post varios casus, et magna rerum

discrimina, tandem hic quiescunt mortalitatis exuviæ Henrici Stubbe, medici Warwicensis, quondam ex æde Christi Oxoniensis, rei medicæ, historicæ, ac mathematicæ peritissimi, judicii vivi, & librorum helluonis: qui, quum multa scripserat, & plures sanaverat, aliorum saluti sedulo prospiciens, propriam neglexit. Obiit aquis frigidis suffocatus, 12 die Julii, A. D. 1679."

Wood was contemporary with Stubbe at Oxford, and has given him this character: that, "he was a person of most admirable parts, and had a most prodigious memory; was the most noted Latinist and Grecian of his age; was a singular mathematician, and thoroughly read in all political matters, councils, ecclesiastical and profane histories; had a voluble tongue, and seldom hesitated either in public disputes or common discourse; had a voice big and magisterial, and a mind equal to it; was of an high generous nature, scorned money and riches, and the adorers of them; was accounted a very good physician, and excellent in the things belonging to that profession, as botany, anatomy, and chemistry. Yet, with all these noble accomplishments, he was extremely rash and imprudent, and even wanted common discretion. He was a very bold man, uttered any thing that came into his mind, not only among his companions, but in public coffee-houses, of which he was a great frequenter: and would often speak freely of persons then present, for which he used to be threatened with kicking and beating. He had a hot and restless head, his hair being carrot-coloured, and was ever ready to undergo any enterprise, which was the chief reason that macerated his body almost to a skeleton. He was also a person of no fixed principles; and whether he believed those things which every good Christian doth, is not for me to resolve. Had he been endowed with common sobriety and discretion, and not have made himself and his learning mercenary and cheap to every ordinary and ignorant fellow, he would have been admired by all, and might have picked and chused his preferment; but all these things being wanting, he became a ridicule, and undervalued by sober and knowing scholars, and others too."[1]

STUBBS (GEORGE), a celebrated anatomist and painter of animals, was born at Liverpool in 1724, and at the age of thirty went to Rome for improvement in his studies, but

[1] Ath. Ox. vol. II.—Biog. Brit. Supplement.

why is not easily accounted for; London was the best theatre to exercise his talents for the dissection and the portraiture of animals, of horses (which he chiefly excelled in) especially, and in London he fixed his residence. That his skill in comparative anatomy never suggested to him the propriety of style in forms, if it were not eminently proved by his Phaeton with the Horses of the Sun, would be evident from all his other figures, which, when human, are seldom more than the attendants of some animal, whilst the style of the animals themselves depended entirely on the individual before him: his tiger for grandeur has never been equalled; his lions are to those of Rubens what jackals are to lions; but none ever did greater justice to the peculiar structure of that artificial animal, the race courser, and to all the mysteries of turf-tactics, though, unfortunately for the artist, they depend more on the fac-similist's precision than the painter's spirit. Stubbs was perhaps the first who painted in enamel on a large scale. He was an associate of the Royal Academy, and died in 1806. He published a work, completed in 1766, under the title of "The Anatomy of the Horse; including a particular description of the bones, cartilages, muscles, fascias, ligaments, nerves, arteries, veins, and glands; in eighteen tables from nature:" and before his death three numbers of another work, which was to have consisted of six, entitled "A Comparative Anatomical Exposition of the structure of the Human Body with that of a Tiger and a common Fowl, in thirty tables."[1]

STUBBS, or STUBBE (JOHN), a learned lawyer in queen Elizabeth's reign, was born about 1541, and is said by Mr. Strype to have been a member of Corpus Christi college, Cambridge. He removed thence to Lincoln's-inn for the study of the law, and contracted an acquaintance with the most learned and ingenious men of that society. He became a puritan in consequence, as some suppose, of his connection with the celebrated Thomas Cartwright, who had married his sister. About 1579, when the report of the queen's intended marriage with the duke of Anjou, brother to the king of France, had created an extraordinary alarm, lest such a match should eventually be injurious to the Protestant establishment, Mr. Stubbs published a satirical work against it, entitled "The Discovery of a gaping gulph wherein England is like to be swallowed up by

[1] Pilkington by Fuseli.

another French marriage," &c. This highly incensed the queen, whose passions had always much sway over her actions, and too much over her ministers, and she immediately issued out a proclamation against it; and the author and printer, or bookseller, being discovered, they were soon apprehended, and sentence given against them, that their right hands should be cut off, according to an act of Philip and Mary, "against the authors and publishers of seditious writings." When Stubbs came to receive his punishment, which was inflicted with great barbarity, with a butcher's knife and mallet, he immediately took off his hat with his left hand, and cried "God save the queen!"

In this suffering Stubbs had the sympathy of the people, and did not lose the regard of those who had previously known his learning and talents, and who probably thought little of an offence that proceeded from his zeal for the reformation, and evidently from no principle of disloyalty. A very few years afterwards he was employed by the lord treasurer, to answer cardinal Allen's "Defence of the English Catholics;" a task which he executed with acknowledged ability. Several letters of Stubbs, addressed to the lord treasurer and his secretary Hickes, are preserved in the Burghley-papers, now in the British Museum; and most of them having been written with his left-hand, he usually, in allusion to the loss of his right, signed himself *Scæva*. Whether his answer to Allen was ever published is uncertain; but he translated Beza's meditations on the first Psalm, and the seven penitential Psalms, from the French, which he dedicated to lady Anne Bacon, wife of sir Nicholas Bacon. The dedication is dated from Thelveton in Norfolk, where he appears to have taken up his residence, May 31, 1582, and it is signed "John Stubbe, Sceva." It is said that Stubbs was afterwards a commander in the army in Ireland, but we have no farther account of him, or any notice of his death. Wood is of opinion, that he was either father or brother to Philip Stubbs, author of "The Anatomy of Abuses," and other works against the vices and abuses of his time. This man, who was not in orders, although all his publications are such as might have been expected from a divine, lived about the same time with John Stubbs; but Wood's account of him is imperfect.[1]

[1] Master's Hist. of C. C. C. C.—Churton's Life of Nowell.—Strype's Life of Grindal, &c. &c.—Ath. Ox. vol. I.

STUCKIUS (JOHN-WILLIAM), a celebrated writer towards the end of the sixteenth century, was born at Zurich. He acquired great honour by his works, particularly by his treatise "On the Feasts of the Ancients," which is very curious, and may be found with his works on antiquity, Leyden, 1695, 2 vols. folio. He died in 1607. Stuckius also wrote some good Commentaries on Arrian; and a parallel between Charlemagne and Henry IV. entitled "Carolus Magnus redivivus," 4to.[1]

STUKELEY (WILLIAM), an antiquary of much celebrity, descended from an antient family* in Lincolnshire, was born at Holbech in that county, November 7, 1687. After having had the first part of his education at the free-school of that place, under the care of Mr. Edward Kelsal, he was admitted into Bene't-college in Cambridge, Nov. 7, 1703, under the tuition of Mr. Thomas Fawcett, and chosen a scholar there in April following. While an under-graduate, he often indulged a strong propensity for drawing and designing; and began to form a collection of antiquarian books. He made physic, however, his principal study, and with that view took frequent perambulations through the neighbouring country, with the famous Dr. Hales, Dr. John Gray of Canterbury, and others, in search of plants; and made great additions to Ray's "Catalogus Plantarum circa Cantabrigiam;" which, with a map of the county, he was solicited to print; but his father's death, and various domestic avocations, prevented it. He studied anatomy under Mr. Rolfe the surgeon; attended the chemical lectures of signor Vigani; and taking the degree of M. B. in 1709, made himself acquainted with the practical part of medicine under the great Dr. Mead at St. Thomas's hospital. He first began to practise at Boston in his native county, where he strongly recommended the chalybeate waters of Stanfield near Folkingham. In 1717 he removed to London, where, on the recommendation of his friend Dr. Mead, he was soon after elected F. R. S. and was one of the first who revived that of the Antiquaries in 1718, to which last he was secretary for many years during his residence in town. He was also one of the earliest members of the Spalding society.

[1] Melchior Adam.—Freheri Theatrum.—Moreri.

* His father, John, was of the family of the Stukeleys, lords of Great Stukeley, near Huntingdon. His mother, Frances, daughter of Robert Bullen, of Weston, Lincolnshire, descended from the same ancestors with Anne Bullen.

He took the degree of M. D. at Cambridge in 1719, and was admitted a fellow of the College of Physicians in the year following, about which time (1720) he published an account of "Arthur's Oon" in Scotland, and of "Graham's dyke," with plates, 4to. In the year 1722, he was appointed to read the Gulstonian Lecture, in which he gave a description and history of the spleen, and printed it in folio, 1723, together with some anatomical observations on the dissection of an elephant, and many plates coloured in imitation of nature. Conceiving that there were some remains of the Eleusinian mysteries in free-masonry, he gratified his curiosity, and was constituted master of a lodge (1723), to which he presented an account of a Roman amphitheatre at Dorchester, in 4to. After having been one of the censors of the College of Physicians, of the council of the Royal Society, and of the committee to examine into the condition of the astronomical instruments of the Royal Observatory of Greenwich, he left London in 1726, and retired to Grantham in Lincolnshire, where he soon came into great request. The dukes of Ancaster and Rutland, the families of Tyrconnel, Cust, &c. &c. and most of the principal families in the country, were glad to take his advice. During his residence here, he declined an invitation from Algernon earl of Hertford, to settle as a physician at Marlborough, and another to succeed Dr. Hunter at Newark. In 1728 he married Frances daughter of Robert Williamson, esq. of Allington, near Grantham, a lady of good family and fortune. He was greatly afflicted with the gout, which used generally to confine him during the winter months. On this account, for the recovery of his health, it was customary with him to take several journeys in the spring, in which he indulged his innate love of antiquities, by tracing out the footsteps of Cæsar's expedition in this island, his camps, stations, &c. The fruit of his more distant travels was his "Itinerarium Curiosum; or, an Account of the Antiquities and Curiosities in his Travels through Great Britain, Centuria I." adorned with one hundred copper-plates, and published in folio, London, 1724. This was reprinted after his death, in 1776, with two additional plates; as was also published the second volume, (consisting of his description of the Brill, or Cæsar's camp at Pancras*, "Iter Boreale," 1725, and his edition of Richard

* This is more a work of imagination, conjecture, and unfounded assertion than any thing that ever came from Dr. Stukeley's pen, but Mr. Ly-

of Cirencester *, with his own notes, and those of Mr. Bertram of Copenhagen, with whom he corresponded, illustrated with 103 copper-plates engraved in the doctor's lifetime. Overpowered with the fatigue of his profession, and repeated attacks of the gout, he turned his thoughts to the church; and, being encouraged in that pursuit by archbishop Wake, was ordained at Croydon, July 20, 1720; and in October following was presented by lord-chancellor King to the living of All-Saints in Stamford †. At the time of his entering on his parochial cure (1730), Dr. Rogers of that place had just invented his Oleum Arthriticum; which Dr. Stukeley seeing others use with admirable success, he was induced to do the like, and with equal advantage: for it not only saved his joints, but, with the addition of a proper regimen, and leaving off the use of fermented liquors, he recovered his health and limbs to a surprising degree, and ever after enjoyed a firm and active state of body, beyond any example in the like circumstances, to a good old age. This occasioned him to publish an account of the success of the external application of this oil in innumerable instances, in a letter to sir Hans Sloane, 1733; and the year after he published also, "A Treatise on the Cause and Cure of the Gout, from a new Rationale;" which, with an abstract of it, has passed through several editions. He collected some remarkable particulars at Stamford in relation to his predecessor bishop Cumberland; and, in 1736, printed

sons thinks that as he withheld it from the public in his life-time, it is probable he was convinced that his imagination had carried him too far. He was an old and early acquaintance of bishop Warburton, whose character of him, heightened, perhaps, a little by that prelate's peculiarity of manner, is not far from the literal truth. "There was in him," says Warburton, "such a mixture of simplicity, drollery, absurdity, ingenuity, superstition, and antiquarianism, that he has often afforded me that kind of well-seasoned repast which the French call an *ambigu*, from a compound of things never meant to meet together. I have often heard him laughed at by fools, who had neither his sense, his knowledge, nor his honesty; though it must be confessed that in him they were all strangely travestied. Not a week before his death he walked from Bloomsbury to Grosvenor-square, to pay me a visit; was cheerful as usual, and as full of literary projects. But his business was (as he heard Geekie was not likely to continue long) to desire I would give him the earliest notice of his death, for that he intended to solicit for his prebend of Canterbury, by lord chancellor and lord Cardigan. 'For,' added he, 'one never dies the sooner, you know, for seeking preferment.'"—Warburton's Letters to Hurd, letter CLXIX.

* Published in 1757, under this title: "An Account of Richard of Cirencester, monk of Westminster, and of his Works: with his antient Map of Roman Britain, and the Itinerary thereof."

† He had the offer of that of Holbech, the place of his nativity, from Dr. Reynolds, bishop of Lincoln; and of another from the earl of Winchelsea; but he declined them both.

an explanation, with an engraving, of a curious silver plate of Roman workmanship in basso relievo, found underground at Risley Park in Derbyshire; wherein he traces its journey thither, from the church of Bourges, to which it had been given by Exsuperius, called St. Swithin, bishop of Toulouse, about the year 205. He published also the same year his "Palæographia Sacra, No. I. or, Discourses on the Monuments of Antiquity that relate to Sacred History," in 4to, which he dedicated to sir Richard Ellys, bart. "from whom he had received many favours." In this work (which was to have been continued in succeeding numbers) he undertakes to shew, how Heathen Mythology is derived from Sacred History, and that the Bacchus in the Poets is no other than the Jehovah in the Scripture, the conductor of the Israelites through the wilderness. In his country retirement he disposed his collection of Greek and Roman coins according to the order of the Scripture History; and cut out a machine in wood (on the plan of an Orrery), which shews the motion of the heavenly bodies, the course of the tide, &c. In 1737 he lost his wife; and in 1738, married Elizabeth, the only daughter of Dr. Gale, dean of York, and sister to his intimate friends Roger and Samuel Gale, esquires; and from this time he often spent his winters in London. In 1740, he published an account of Stonehenge, dedicated to the duke of Ancaster, who had made him one of his chaplains, and given him the living of Somerby near Grantham the year before. In 1741, he preached the Thirtieth of January Sermon before the House of Commons; and in that year became one of the founders of the Egyptian society, composed of gentlemen who had visited Egypt. In 1743 he printed an account of lady Roisia's sepulchral cell, lately discovered at Royston, in a tract, entitled "Palæographia Britannica, No. I." to which an answer was published by Mr. Charles Parkin, in 1744. The doctor replied in "Palæographia Britannica, No. II." 1746, giving an account of the origin of the universities of Cambridge and Stamford, both from Croyland-abbey; of the Roman city Granta, on the north-side of the river, of the beginning of Cardike near Waterbeach, &c. To this Mr. Parkin again replied in 1748; but it does not appear that the doctor took any further notice of him. In 1747, the benevolent duke of Montagu (with whom he had become acquainted at the Egyptian society) prevailed on him to vacate his preferments in the country,

by giving him the rectory of St. George, Queen-square, whence he frequently retired to Kentish-town, where the following inscription was placed over his door:

"Me dulcis saturet quies;
Obscuro positus loco
Leni perfruar otio
Chyndonax Druida*.

"O may this rural solitude receive,
And contemplation all its pleasures give,
The Druid priest!"

He had the misfortune to lose his patron in 1749; on whose death he published some verses, with others on his entertainment at Boughton, and a "Philosophic Hymn on Christmas-day." Two papers by the doctor, upon the earthquakes in 1750, read at the Royal Society, and a sermon preached at his own parish-church on that alarming occasion, were published in 1750, 8vo, under the title of "The Philosophy of Earthquakes, natural and religious;" of which a second part was printed with a second edition of his sermon on "the Healing of Diseases as a Character of the Messiah, preached before the College of Physicians Sept. 20, 1750." In 1751 (in "Palæographia Britannica, No. III.") he gave an account of Oriuna the wife of Carausius; in Phil. Trans. vol. XLVIII. art. 33, an account of the Eclipse predicted by Thales; and in the Gentleman's Magazine, 1754, p. 407, is the substance of a paper read at the Royal Society in 1752, to prove that the coral-tree is a sea-vegetable. On Wednesday the 27th of February, 1765, Dr. Stukeley was seized with a stroke of the palsy, which was brought on by attending a full vestry, at which he was accompanied by serjeant Eyre, on a contested election for a lecturer. The room being hot, on their return through Dr. Stukeley's garden, they both caught their deaths; for the serjeant never was abroad again, and the doctor's illness came on that night. Soon after this accident his faculties failed him; but he continued quiet and composed until Sunday following, March 3, 1765, when he departed in his seventy-eighth year, which he attained by remarkable temperance and regularity. By his own particular

* Alluding to an urn of glass so inscribed, found in France, which he was firmly persuaded contained the ashes of an arch-druid of that name (whose portrait forms the frontispiece to Stonehenge), though the French antiquaries in general considered it as a forgery; but Mr. Tutet has a MS vindication of it, by some learned French antiquary, 43 pages in small 4to, now in Mr. Bindley's possession.

directions, his corpse was conveyed in a private manner to East-Ham in Essex, and was buried in the church-yard, just beyond the east end of the church, the turf being laid smoothly over it, without any monument. This spot he particularly fixed on, in a visit he paid some time before to the vicar of that parish, when walking with him one day in the church-yard. Thus ended a valuable life, daily spent in throwing light on the dark remains of antiquity. His great learning and profound skill in those researches enabled him to publish many elaborate and curious works, and to leave many ready for the press. In his medical capacity, his "Dissertation on the Spleen" was well received. His "Itinerarium Curiosum," the first-fruits of his juvenile excursions, presaged what might be expected from his riper age, when he had acquired more experience. The curious in these studies were not disappointed; for, with a sagacity peculiar to his great genius, with unwearied pains and industry, and some years spent in actual surveys, he investigated and published an account of those stupendous works of the remotest antiquity, Stonehenge and Abury, in 1743, and has given the most probable and rational account of their origin and use, ascertaining also their dimensions with the greatest accuracy. So great was his proficiency in Druidical history, that his familiar friends used to call him "the arch-druid of this age." His works abound with particulars that shew his knowledge of this celebrated British priesthood; and in his Itinerary he announced a "History of the Ancient Celts, particularly the first inhabitants of Great Britain," for the most part finished, to have consisted of four volumes, folio, with above 300 copper-plates, many of which were engraved. Great part of this work was incorporated into his Stonehenge and Abury. In his "History of Carausius," 1757, 1759, in two vols. 4to, he has shewn much learning and ingenuity in settling the principal events of that emperor's government in Britain. To his interest and application we are indebted for recovering from obscurity Richard of Cirencester's Itinerary of Roman Britain, which has been mentioned before. His discourses, or sermons, under the title of "Palæographia Sacra, 1763, on the vegetable creation," bespeak him a botanist, philosopher, and divine, replete with antient learning, and excellent observations; but a little too much transported by a lively fancy and invention. He closed the last scenes of his life with completing a long

and laborious work on ancient British coins, in particular of Cunobelin; and felicitated himself on having from them discovered many remarkable, curious, and new anecdotes, relating to the reigns of that and other British kings. The twenty-three plates of this work were published after his decease; but the MS. (left ready for publishing) remained in the hands of his daughter Mrs. Fleming, relict of Richard Fleming, esq. an eminent solicitor, who was the doctor's executor, and died in 1774. By his first wife Dr. Stukeley had three daughters; of whom one died young; the other two survived him; the one, Mrs. Fleming already mentioned; the other, wife to the Rev. Thomas Fairchild, rector of Pitsey, in Essex. They both died in 1782. By his second wife, Dr. Stukeley had no child. To the great names already mentioned among his friends and patrons, may be added those of Mr. Folkes, Dr. Berkeley, bishop of Cloyne (with whom he corresponded on the subject of Tar-water), Dr. Pocock bishop of Meath, and many others of the first rank of literature at home: and among the eminent foreigners with whom he corresponded were Dr. Heigertahl, Mr. Keysler, and the learned father Montfaucon, who inserted some of his designs (sent him by archbishop Wake) in his "Antiquity explained." A good account of Dr. Stukeley was, with his own permission, printed in 1725, by Mr. Masters, in the second part of his History of Corpus Christi college; and very soon after his death a short but just character of him was given in the Gentleman's Magazine for 1765, by his friend Peter Collinson. Of both these, Mr. Nichols availed himself; and was favoured with several additional particulars from Dr. Ducarel and Mr. Gough. After his decease, a medal of him was cast and repaired by Gaub; on one side, the head adorned with oak leaves, inscribed REV. GVL. STVKELEY, M.D.S.R. & A.S. Exergue, æt. 54. Reverse, a view of Stonehenge, OB. MAR. 4, 1765, ÆT. 84; [but this is a mistake, for he was in fact but 78]. There is a portrait of him, after Kneller, in mezzotino, by J. Smith in 1721, before he took orders, with his arms, viz. Argent, a spread-eagle double-headed Sable. Mrs. Fleming had another portrait of him in his robes, by Wills; and Mrs. Parsons (relict of Dr. James Parsons) had a fine miniature, which was esteemed a good likeness.[1]

[1] Nichols's Bowyer.—Lysons's Environs, &c.

STURMIUS (JAMES), a German of great learning, was of a noble family of Strasburg, and was born there in 1489 or 1490. He made himself illustrious by the services he did his country; and discharged the most considerable offices of state with the greatest ability and probity, particularly in several deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Strasburg, to the erecting of a college which was opened there ten years after, and to the compilation of the history of the reformation in Germany by Sleidan, which that author acknowledges in his preface. "I received the assistance of that noble and excellent person, James Sturmius, who, having been above thirty years engaged in public and important affairs with the highest reputation, and having generously honoured me with his friendship, frequently cleared up my doubts, and put me into the right way; and, at my request before his last illness, read over the greatest part of the work, and made the necessary remarks upon it." He died at Strasburg Oct. 20, 1555, after languishing of a fever for two months. Sleidan says that "he was a man of great prudence and integrity, and the glory of the German nobility, on account of the excellent qualities of his mind, and his distinguished learning."[1]

STURMIUS (JOHN), the Cicero of Germany, if we may use the terms of Melchior Adam, was born at Sleida in Eiffel, near Cologne, Oct. 1, 1507. He was initiated in letters in his native country, with the sons of count de Manderscheid, whose receiver his father was, and afterwards studied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he spent five years, three in learning, and two in teaching; and had for his fellow-students, Sleidan, Vesalius, and some others, who afterwards became men of eminence, and had a great esteem for him. He set up a printing press with Rudger Rescius, professor of Greek, and printed several Greek authors. He began with Homer, and soon after carried those editions to Paris, in 1529, where he made himself highly esteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married also there, and kept a great number of boarders, who came from England, Germany, and Italy, and were the sons of considerable families;

[1] Melchior Adam.—Gen. Dict.—Bezæ Icones.

but as he had imbibed the principles of the reformation, he was more than once in danger; which, undoubtedly, was the reason why he removed to Strasburg in 1537, in order to take possession of the place offered him by the magistrates. The year following he opened a school, which became famous, and by his means obtained from the emperor Maximilian II. the title of an university in 1566. He was very well skilled in polite literature, wrote Latin with great purity, and understood the method of teaching; and it was owing to him, that the college of Strasburg, of which he was perpetual rector, became the most flourishing in all Germany. His talents were not confined to the schools; he was frequently entrusted with several deputations in Germany and foreign countries, and discharged those employments with great honour and diligence. He shewed extreme charity to the refugees who fled on account of religion: he was not satisfied with labouring to assist them by his advice and recommendations, but even impoverished himself by his great hospitality towards them. His life, however, was exposed to many troubles, which he owed chiefly to the intolerance of the Lutheran ministers. At Strasburg he formed a moderate Lutheranism, to which he submitted without reluctance, though he was of Zuinglius's opinion, and afterwards declared himself for Calvinism, and was in consequence, in 1583, deprived of the rectorship of the university. He died March 3, 1589, aged above eighty. He had been thrice married, but left no children. Though he lost his sight some time before his death, yet he did not discontinue his labours for the public good. He published a great number of books, chiefly on subjects of philosophy. Having when at Paris studied medicine, he published in 1531, an edition of Galen's works, fol. Among his other works, are, 1. "De Literarum ludis recte aperiendis liber," 1538, 4to, twice reprinted, and inserted in Crenius's collection "Variorum auctorum consilia, &c." Morhoff praises this work very highly. 2. "In partitiones Oratorias Ciceronis libri duo," Argent. 1539 and 1565, 8vo. He published some other parts of Cicero for the use of students. 3. "Beati Rhenani vita," prefixed to that author's "Rerum Germanicarum libri tres," Basil, 1551, fol. 4. "Ciceronis Opera omnia," Strasb. 1557, &c. 9 vols. 8vo. 5. "Aristotelis Rheticorum libri tres," Gr. and Lat. with scholia, &c. 1570, 8vo. 6. "Anti-Pappi tres contra Joannis Pappi charitatem et condemnationem Christianam." 1579,

4to. This is the first of his controversial tracts against Pappus, who had been the cause of his losing his rectorship. There are many letters between Sturmius and Roger Ascham in that collection published at Oxford in 1703.[1]

STURMIUS (JOHN CHRISTOPHER), a noted German mathematician and philosopher, was born at Hippolstein in 1635. He was a professor of philosophy and mathematics at Altdorf, and died there Dec. 26, 1703. In 1670, he published, 1. A German translation of the works of Archimedes; and afterwards produced many other books of his own. 2. "Collegium experimentale curiosum," Nuremberg, 1676, 4to; reprinted in 1701, 4to, a very curious work, containing a multitude of interesting experiments, neatly illustrated by copper-plate figures printed upon almost every page, by the side of the letter-press. Of these, the 10th experiment is an improvement on father Lana's project for navigating a small vessel suspended in the atmosphere by several globes exhausted of air. 3. "Physica electiva, et Hypothetica," Nuremberg, 1675, 2 vols. 4to; reprinted at Altdorf, 1730. 4. "Scientia Cosmica," Altdorf, 1670, folio. 5. "Architecturæ militaris Tyrocinia," at the same place, 1682, folio. 6. "Epistola de veritate propositionum Borelli de motu animalium," 4to, Nuremb. 1684. 7. "Physicæ conciliatricis Conamina," Altdorf, 1684, 8vo. 8. "Mathesis enucleata," Nuremb. 1695, 8vo. 9. "Mathesis Juvenilis," Nuremb. 1699, 2 vols. 8vo. 10. "Physicæ modernæ compendium," Nuremb. 1704, 8vo. 11. "Tyrocinia mathematica," Leipsic, 1707, folio. 12. "Prælectiones Academicæ," 1722, 4to. 13. "Prælectiones Academicæ," Strasburg, 12mo. The works of this author are still more numerous, but the most important of them are here enumerated.[2]

STURMIUS (LEONARD CHRISTOPHER), son of the preceding, and a very eminent writer on the subject of architecture, was born Nov. 5, 1669, at Altorff, and began his studies in 1683, at Heilbrunn. Returning home in 1688, he was created master of arts, his father being at that time dean of the university. In 1690 he went to Leipsic, and studied divinity, but soon quitted that for mathematics. About 1693, George Bose, a senator of Leipsic, a man of fortune and an amateur, put into his hands Nicolas Gold-

[1] Melchior Adam.—Foppen Bibl. Belg.—Gen. Dict.—Niceron vol. XXIX.
[2] Dict. Hist.—Moreri.—Hutton's Dictionary.

mann's manuscript work on architecture, which he wished to publish, but which had been left imperfect in some parts. Sturmius accordingly undertook the office of editor, and it appeared in 1708, in 2 vols. fol. in the German language. In 1714 he published also "Prodromus Architecturæ Goldmannianæ," and with it the prospectus of a new edition of Goldmann, which he produced in separate treatises from 1715 to 1721, the whole forming a "Complete course of Civil Architecture," in 16 vols. fol. printed at Augsburgh. This was thought the most comprehensive and perfect work of the kind that had ever appeared. Until that time no one had treated on the doctrine of the five orders of architecture with so much skill as Goldmann; his proportions were reckoned preferable to those of Scamozzi; more beautiful and elegant than those of Palladio, and more in conformity with the antique than those of Vignola.

In the mean time, while this work was going on, Sturmius filled the office of professor of mathematics at Wolfenbuttel, and it was there he published his "Sciagraphia Templi Hierosolymitani," in fol. In 1697 he obtained permission of the duke of Wolfenbuttel to travel, and went into the Netherlands and into France: the result of his observations, chiefly on subjects of architecture, he published in 1719, folio, with numerous plates, from his own designs. This work shows great skill in architecture, but, as his eulogist is disposed to allow, a taste somewhat fastidious, and a wish to estimate all merit in the art by certain preconceived opinions of his own. In 1702 he was appointed professor of mathematics in the university of Francfort on the Oder. The king of France having promised a reward to the inventor of a sixth order of architecture, Sturmius, among others, made an attempt, which he called the German order, and which he intended to hold a middle rank between the Ionic and the Corinthian. It is unnecessary to add that no attempt of this kind has succeeded.

In the science of fortification, Sturmius acquired great fame. The celebrated general Coehorn was of opinion that no man understood the subject better, and that he only wanted to have the conduct of some siege in order to prove himself one of the ablest engineers of the age. In 1711 he left Francfort, for the honourable offices of counsellor of the chamber of finances, and director of the buildings at the court of Frederick William duke of Mecklenburgh. There he built the palace of Neustadt on the Elde,

which is acknowledged to be in a good taste, but it excited envy, and the duke having too easily listened to the prejudiced reports of some about him, Sturmius left his situation in 1713, and went to Hamburgh, where he employed some time in writing. While there he accepted the office of the duke of Brunswick to enter his service as first architect at Blanckenburgh, but did not enjoy that situation long. He died June 6, 1719, in the fiftieth year of his age. His mathematical and architectural works, not mentioned, were very numerous, but being mostly in the German language, are but little known. He also acquired reputation as a theologian, and had a controversy with certain Lutheran divines, in which persuasion he was originally bred up, on their peculiar notions respecting the Lord's supper.[1]

"STURT (JOHN), an engraver of some note, was born in London in 1658. At the age of seventeen he became the pupil of Robert White. His prints are exceedingly numerous, and prove him to have been a very industrious man, but of no great genius. Indeed, the chief of his excellence lay in the engraving of letters, and the minuteness with which they were executed. His best work is the "Book of Common Prayer," which he engraved on silver plates. The top of every page is ornamented with a small historical vignette. Prefixed is the bust of George I. in a circle, and facing it the prince and princess of Wales. The peculiarity of this work is, that the lines of the king's face are expressed by writing, so small that few persons can read it without a magnifying glass, and that this writing consists of the Lord's prayer, the Ten Commandments, prayers for the royal family, and the 21st Psalm. This Common Prayer Book was published by subscription in London in 1717, 8vo, and was followed by a "Companion to the Altar" of the same size, and executed in the same manner. Sturt also engraved the Lord's Prayer within the area of a circle of the dimensions of a silver penny, and an elegy on queen Mary of so small a size that it might be set in a ring or locket. This last wonderful feat, which was announced in the Gazette, was performed in 1694. He was, however, a faithful copyist, as may be seen by the English translation of Pozzo's Perspective, published by James, in folio. When old and poor, for it does not appear that he had great success, he had a place

[1] Bibl. Germanique, vol. XXVII. and XXXIV.

offered him in the Charter-house, which he refused. He died in 1730, aged seventy-two. Lord Orford says, he received near 500*l.* of Mr. Anderson of Edinburgh, to engrave plates for his "Diplomata," but did not live to complete them.[1]

STYLE (WILLIAM), a law-writer, was an esquire's son, as Wood says, but probably the son of sir Humphrey Style, knt. and bart. whose family are buried in Beckenham in Kent. He was born in 1603, and became a gentleman-commoner of Brasenose college, Oxford, in 1618; but, as usual with gentlemen destined for the law, left the university without a degree, and went to the Inner Temple. He was afterwards called to the bar, but, according to Wood, "pleased himself with a retired and studious condition." He died in 1679, if he be the William Style buried that year at Beckenham, as Mr. Lysons conjectures with great probability. The most valued of his writings are his "Reports," published in 1658, folio, from the circumstance of being the only cases extant of the common law courts for several years in the time of the usurpation, during which sir Henry Rolle, and afterwards John Glynn, sat as chief justices of the upper bench. His other works are, "The Practical Register, or the Accomplished Attorney," 1657, 8vo, and "The Common Law epitomized, with directions how to prosecute and defend personal actions," 8vo. Wood also mentions a non-professional work, translated from the Latin of John Michael Delher, a name we are unacquainted with, under the title of "Contemplations, Sighs, and Groans of a Christian," Lond. 1640, 8vo, with a singular engraved title.[2]

[1] Strutt's Dict.—Walpole's Anecdotes.
[2] Ath. Ox. vol. II.—Bridgman's Legal Bibliography.—Lysons's Environs.

INDEX

TO THE

TWENTY-EIGHTH VOLUME.

Those marked thus * are new.
Those marked † are re-written, with additions.

	Page
†Simeon of Durham	1
*——— Metaphrastes	ib.
*Simler, Josias	2
*Simmons, S. Foart	3
†Simon, Richard	6
†Simonides	10
Simplicius	12
*Simpson, Edward	ib.
——— Thomas	13
*Simson, Robert	21
*Sinclare, George	27
*Siri, Victor	29
Sirmond, James	30
*Sixtus IV.	32
——— V.	33
†Skelton, John	43
*——— Philip	49
Skinner, Stephen	60
*Slater, or Slatyer, Will.	ib.
Sleidan, John	61
Slingeland, John Peter Van	63
†Sloane, sir Hans	ib.
*Sluse, René F. W.	69
*Smalbroke, Richard	70
†Smalridge, George	ib.
†Smart, Christopher	75
Smeaton, John	86
Smellie, Wm. accoucheur	91
*——— William, naturalist	94
*Smeton, Thomas	97
*Smiglecius, Martin	98
Smith, Adam	ib.
*——— Charles	103
*——— Charlotte	104
——— Edmund	107
*——— Edward	113
——— George	114
*——— Henry	ib.
*——— John, ambassador	116
*——— John, traveller	ib.
*——— John, divine, of Clavering	117
†——— John, editor of Bede	118
*——— son, George	120
*——— brother, Jos. provost	121
——— J. of Q. col. Cam.	126
——— John, engraver	127
*——— Miles, bp. of Glouc.	ib.

Page

*Smith, Rich. popish divine 128
*——— Ri. bp. of Chalcedon 130
*——— Rich. book-collector ib.
*——— Robert 131
*——— Samuel 132
†——— sir Thomas 133
——— Thomas, orientalist 143
*——— Wm. bp. of Lincoln 146
*——— Will. antiquary ... 151
*——— Will. divine 152
†Smollett, Tobias ..... ib.
*Snape, Andrew 171
*Snell, Rodolph 173
*——— Willebrod ..... ib.
Snorro, Sturlesonius 174
Snyders, Francis ..... ib.
*Soanen, John 175
Socinus, Lælius 176
——— Faustus 178
Socrates 181
——— historian 194
Solander, D. Charles 195
*Sole, Ant. M. dal. 199
Solignac, Peter Jos. de la Pimpie 200
Solimene, Francis ..... ib.
Solinus, Caius Julius 201
Solis, Ant. de 202
Solomon, Ben Job Alla ... 203
†Solon 204
†Somers, John lord 207
Somerville, William 215
Somner, William 216
Sophocles 220
Sorbait, Paul 223
Sorbiere, Sam. ..... ib.
†Sorbonne, Robert de 226
*Sosigenes 231
Soto, Dominic ..... ib.
*——— Peter 232
*Sotwell, Nath. 233
Souchai, J. B. ..... ib.
Souffiot, J. G. 234
South, Robert 235
Southern, Thomas 241
*Southgate, Richard 244
*Southwell, Robert 248
Sozomen, Hermias 249
Spagnoletto, Jos. Ribera .. 250
*Spallanzani, Lazarus 251

Page

Spanheim, Fred. 254
——— Ezekiel 256
——— Frederick 259
*Spark, Thomas 260
*Sparke, Thomas 261
*Sparrow, Anth. 262
Speed, John 263
†——— John, son 265
†Spelman, sir Henry 266
Spence, Joseph 276
†Spencer, John 280
Spener, Philip James 283
†Spenser, Edmund 284
†Speroni, Sperone 296
*Spigelius, Adrian 297
Spinckes, Nath. 298
Spinello, Aretino 300
——— son, Paris ..... ib.
†Spinoza, Benedict de ..... ib.
*Spizelius, Theophilus 303
†Spon, Charles 304
——— James 305
Spondanus, John 306
——— Henry ..... ib.
Spotswood, John 307
Sprangher, Bartholomew.. 310
Sprat, Thomas 311
Squire, Sam. 315
Staal, Madame de 317
†Stackhouse, Thomas 318
Stahl, George Ernest 320
*Staines, Richard 321
*Stanbridge, John 322
†Stanhope, George 323
*——— James, earl 326
——— Philip Dormer.. 330
†Stanley, Thomas 336
Stanyhurst, Richard 339
*Stapledon, Walter 341
*Stapleton, Robert 343
——— Thomas 345
†Statius, Pub. Papinius ..... ib.
*Staunford, sir Will. 348
*Staunton, sir Geo. Leonard ib.
Staveley, Thomas 350
Steele, sir Richard 352
*Steen, Jan. 359
*Steevens, George 360
*Steffani, Agostino ..... 36[illegible]
Stella, James ..... [illegible]

Page

Steno, Nich. 368
Stenwyck, the old. 369
——— the young . . . . . ib.
†Stephanus, of Byzantium. . 370
†——— Henry I. 371
*——— Francis. . . . . ib.
†——— Robert I. . . . . ib.
†——— Charles 375
†——— Henry II. 377
†——— Robert II. 382
*——— Francis 383
*——— Robert III. . . . . ib.
†——— Paul . . . . . ib.
*——— Anthony. 384
*Stephens, Jeremy. 385
——— Robert 386
Stepney, George 387
*Sterne, John. 388
*——— Richard 390
†——— Lawrence. 392
†Sternhold, Thomas 394
Stesichorus 396
*Stevens, Will. 397
*Stevin, Simon 402
*Stewart-Denham, James . . . ib.
*——— Matthew 406
*Stifels, Michael. 414
*Still, John. . . . . ib.
†Stillingfleet, Edward. 415
†——— Benjamin 422
*Stilpo. 426
Stobæus 427
Stock, Christopher 428
*——— Richard . . . . . ib.
*Stockdale, Percival 429
*Stoefler, John 432

Page

Stone, Edmund. 432
*Stonhouse, sir James 435
*Storer, Thomas 437
Stork, Abraham. . . . . ib.
†Stow, John 438
Strabo 448
*Strack, Charles. 449
†Strada, Famianus. 450
——— John. 451
*Strahan, William . . . . . ib.
*Strange, sir John. 454
——— sir Robert. 455
*Stratford, Nich. 461
*Strato 462
*Strauchius, Ægidius. 463
Streater, Robert 464
*Strein, Richard . . . . . ib.
*Strigelius, Victor . . . . . ib.
Strozzi, Titus, &c. 466
*Strutt, Joseph. . . . . ib.
Struvius, George Adam . . . 468
†——— Burcard Gotthelf 469
†Strype, John. 470
Stuart, Gilbert 473
——— James 475
Stubbe, Henry 479
*Stubbs, George. 483
*——— John. 484
*Stuckius, J. W. 486
Stukeley, William . . . . . ib.
Sturmius, James 493
——— John . . . . . ib.
——— John Christ. . . . 495
*——— Leonard Christ. . . ib.
*Sturt, John 497
*Style, William 498

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